

The Enimie of Idlenesse:

Teaching the maner and stile how

to endite, compose and write all sorts
of Epistles and Letters: as well by
answer, as otherwise.

Deuided into foure Bokes, no lesse ple-
saunt than profitable.

Set forth in English by William
Fulwood Marchant, &c.

☞ The Contentes hereof appere in
the Table at the latter ende of
the Booke.

An Enimie to Idlenesse,

A friend to Exercise:

*By practise of the prudent pen,
Loe here before thine eyes.*

Imprinted at London

*by Henry Bynneman, for
Leonard Maylard.*

ANNO 1568.

The Principles of Education

Teaching the

Manner and the Mode

of English and Latin: as well as
of the History and Geography of the

World: and the Principles of
Natural Philosophy and Mathematics

as they are taught in the
Schools of the University of Cambridge

and the College of St. John's in the
City of London

the Book

is intended to be used by
the Teachers of the

Grammar Schools and the
Academies of the Kingdom

Printed at London

by Henry Ginn, at the
College of St. John's

and at the
College of St. Peter's

To the right wor-
shipfull the Maister,

Wardens, and Company of the

Marchant Tayllors
of London.

W. J. Wistheth encrease of
worship with prosperous
successe and eternall
felicitie.

Think not Appelles paynted pæce,
ne yet Pigmaliions skill,

Appell
Pigma

An present volume here to view,
fine fantasies to fulfill.

But rather think a homely worke,
wherat grosse heads may grope:

And finde therein some nedefull thing,
so: their behowse I hope.

Thus thinking, shall ye surely haue,
that which ye think to finde:

A worke that may right well I trust,
content the indifferent mynde.

And such a worke as nedefull is,
so doe th experience proue,

A.y.

When

The Epistle

Where urgent matters of our owne,
or frends to write vs moue,
As for example when our frende
in any forren land
Farre distant is, and we desire
to let him vnderstand
Of this or that, of warres, of peace,
of stranie newes or else
Of other things that nede requires:
this woꝝk the practise tels,
And shewes by louing letter how
the mynde shal be discusst,
What order, and what Methode eke,
therein obserue we must.
How to begin, how to procede,
and how the finall ende
Must ordered be in ech affaire,
to foe, or else to frende.
So that obseruing of this woꝝke
in euery point throughtout,
A Letter, or Epistle well
compose we shall no dout.
The vse whereof so nedefull is,
in uttering of our mynde,
That no wise we may want the same,
as dayly pꝛoofe doth finde.

The Epistle

For why : by letter well we may
communicate our heart
Unto our frende, though distance farre
haue vs remou'd apart.

By Letter we may absence make
euen presence for to be,
And talke with him as face to face
together we did see.

By letter we may tell our ioy,
by letter shew our grieve :

By letter from our frende thereof,
we may receiue reliefe.

By letter what so heart can think,
or what can head deuise,

To frende, or foe, the same we may
present befoze his eyes.

Our stædeat home in stable standes,
our purse also we spare,

When louing letter trots betwene,
and mynde to mynde declares.

It blabbeth not abrode the hid
and secrete of our mynde,

To any one, saue vnto him
to whome we haue assignde.

And loke what so we charge it tell,
it misleth not a iote :

A.iiij.

When

The Epistle

When messenger by word of mouth
might hap forget his note,
And either tell somewhat to much,
or else leaue some untold :
Therefore the littel Letter well
to trust we may be bolde.
More might I proue in praise thereof,
but sure it smally needeth ;
For very nede it selke the prose,
in euerý byaghe now byedeth.
Therefore although perhaps this worke
be not so finely pend,
As such a matter might require,
yet pardon do me lend.
For know you sate, I meane not I
the cunning clerks to teach :
But rather to the vnlearned sort
a few precepts to preach :
A nedelesse thing of truth it were
vnto the body sound,
To minister Phisitions ayde,
where no diseale is founde.
But if disdaining tongues do saye,
'tis proudly down of thee,
To take in hand so great a thing,
thou shouldest haue let it bee :

That

The Epistle,

That other some moze learned be,
or man of yeres moze graue,
Might haue depainted out the same
with words both fine and bzaue.
Ile say againe it's better that
the body should be fed
With bzead of Barley, than it should
foz lack of foode be ded.
So yet if Momus hap to mowe.
or Zoylus chance to chide,
(Whose churlish checks eche painfull
of foze sometime must byde) (pen
Then to your worships I appeale,
foz iust defence therin,
Requesting that your lawfull ayde,
and fauor I may win.
Which once obtainde, I know right
Will fully conseruayle, (well
The bascnelle of my simple stile,
that else might hap to quaille,
Thzough baneful bit of stinging tongs
which neuer cease to clatter,
In corners darke with depe despise,
against ech modest matter.
Therefore I say your worships ayde,
and patronage I craue,

A.iii.

From

The Epistle

From rude and ranck reproches all
this simple worke to saue.

So shall you still encourage me
to practise further paynes,


And pray for your prosperities,
to him that rules and raignes

In heauen above, where I do wish
(when ye haue run this race

Of mortall life) your worships all
to haue a dwelling place.

Your worships. W.F.





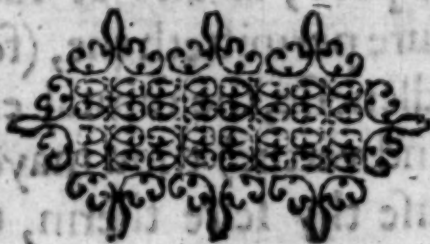
The bokes verdict.

*YF needlesse some do me suppose,
The Marchants answere here I craue:
Yea let the Lawyer eke disclose,
If he my helpe nede not to haue.*

*What should I say? for well I know,
That eche degree doeth me frequent:
Both rich and poore, both high and low,
Sometimes tell me their myndes consent.*

*But let the Louer chiefe of all,
Whose heuy heart, and pinching payne,
(I oft release from carefull thrall)
Now say, if that I be in vayne.*

*And if that eche degree me vse:
Then me but lone how can ye chuse?*



To the well disposed Reader.



Although (gentle Reader) I knowve my selfe both in vvit, learning, and yeares, to be farre inferiour vnto diuers other: yet in good wilperdy to profit my native Cuntry, I giue place vnto none: which vvill (together the slacknesse I perceiue in many learned and wise) hath pricked me forward, though vnlearned, according to that small talent that God hath lent me, to bring to light such booke, as in my iudgement are both profitable, and needefull for this our present time. Amongst vy which I heere offer vnto thine eyes this treatise, called *The Enemie of Idlenesse*: vv which I haue so entitled, for that as vvell vvhen vrgent affaires require, as also at vacant tymes when leisure permitteth the, (for the auoiding of Idlenesse, the capital enimie to all exercise and vertue) thou mayest occupie and practise thy selfe therein, taking pen
in

To the Reader.

in hand, and gratifieng thy frende vvith
some conceite or other : vvhereby thou
shalt both purchase frendship, increafe in
knowvledge and also driue avvay drovvfy
dumps and fond fanfies from thy heavy
head. Play not then the part of the folish
Nun : Rede not onely *Omnia probate*, But
also turne over the leafe and reade *Quod
bonum est tenete*. Peruse over with indiffe-
rency the vvhole worke, and if there thou
finde any thing fault worthy, either gently
correct the same thy seife, or else frendly
giue me admonition of it, that I may a-
mend it: For he that can make a fault, may
perhaps also mend a fault. Alvvayes prou-
ided that thy iudgement be not to curious,
lest (stepping forth vvith *Appelles*)

I say *Ne sutor ultra crepidam*. So
doing thou shalt binde me to
further trauell, I trust for
thy commoditie.

Farewell.

The first boke.

Instructions how to

endyte Epistles and
Letters, &c.



The auncient Poet
Lucanus doeth giue
vs a verie likely
cōiecture that the
invention of Epi-
stles and Letters,
was first found forth in the Citie
of Memphis, saying thus: *Conficitur
libula Memphis charta papyro.* And to
describe the true definition of an
Epistle or letter, it is nothing else
but an Oracion written, contei-
ning the mynde of the Orator or
wyter, thereby to giue to vnder-
stand to him or them that be ab-
sent, the same that should be de-
clared if they were presēt, where-
of

of there be thzee principall sortes
for some are addressed to our su-
perioirs, as to Emperors, kings
princes &c. Some to our equals
as to Marchants, Burgesles, Ci-
tizens &c. Some to our inferioirs
as to seruants, laborers, &c.

¶ If we speake or write of or to
our superioirs, we must do it with
all honour, humilitie & reuerence
bysing to their personages super-
latiue and comparatiue termes
as most high, most mighty, right
honorable, most redowted, most
loyall, most worthy, most renow-
med, altogether according to the
qualitie of their personages. And
it is to be noted that of superla-
tiue, comparatiue, positiue or
diminutiue termes, we must vse
but thzee at once at the most.

Note also that most common-
ly in Epistles & Letters, there be
thzee

three necessary points. The first is the salutation of recommendation, which is made in sundrie maners, according to the pleasure of the enditer, as may well be perceived by diuers styles hereafter following.

The second is the Subscription, which must be don according to the estate of the writer, and the qualitie of the person to whome we write: For to our superiours we must write at the right syde in the nether ende of the paper, saying: By your most humble and obedient sonne, or seruant, &c. And to our equals we may write towards the midst of the paper saying: By your faithfull frende for euer, &c. To our inferiours we may write on high at the left hand saying: By yours &c.

The third is the Superscription, which

which muſt be vpon the back ſyde,
the letter being cloſed, ſealed and
packed vp after the fineſt faſhion,
whereupon muſt be written his
name to whome the letters ſhould
be addreſſed, & his dwelling place,
(if it be not notoriouſly knowne)
placing therewith the name of his
dignitie, Lordſhip, Office, No-
bilitie, Science, or Parentage:
And if we write moe than one, the
chiefeſt and permanent dignities
muſt be written firſt, then the con-
ſanguinitie: and afterwarde the
mutable dignitie, as for example:
To my Lord of ſuch a place, my
cousin, Maiſter of the Requeſtes
of our ſoueraigne Lord the King.
If we write to our Superiour,
we muſt vſe all honour and re-
uerence without embelishing his
name, as to the King our Soue-
raigne Lorde: To our reuerend
Fa-

of Idleneſſe

Father in God the Biſhop of &c.
To the high & mighty Lorde, my
Lord of, &c. To my Lord of, &c. If
we write to our equall, we muſt
place in the ſuperſcription hyſ
name, and the name of his Digni-
tie or office, furniſhed with an
honest and ſemely poſitive or two
at the moſt, correfpondent to the
maners and dignities of the per-
ſon, as, to the ryght worſhip-
full, ſuch a one, Merchant & Citi-
zen of London: To hyſ moſt af-
ſured, (or truſty friende) ſuche a
one, &c. If we write to oure infe-
riour, we may uſe in our ſuper-
ſcription: To hiſ louing ſonne,
ſuch a one, &c. To hiſ truſty ſer-
uant, ſuch a one, &c.

It is to bee noted, that it be-
commeth not an inferior perſon,
ſpeking or addreſſing hiſ words
to hiſ ſuperior, to ſpeke nor write

B. j.

by

The first booke.

by the imperative, or commaunding, as if one should say thus: Soueraigne King, behold a valiant man, make him knight: Behold such a one, who is a good Clerke, giue him a benefice: but with all humilitie we must say: worthy Soueraigne, I assure your maiesty that he is an expert man, pleseth it you to haue him in remembrance: Such a one semeth vnto me to be very learned and skilful, it were a charitable deede of your maiestie to prouide for him, and therefore I am bolde to commit him to your remembrance.

If we addresse our speech to our equall, we must speake with a certaine familiar reuerence, vsing positie and comparatiue termes, and very fewe superlatiue,

tiue, as wyse, sage, honozable,
wozshipfull, discrete, renowned,
Æc.

¶ If we speake to our infe-
riour, we must vse a certayne
kynde of modest and ciuill au-
thoritie, in giuing them playne-
ly to vnderstand our intent and
purpose. A Marchaunt hauing
many seruantes, to his chiefest
may speake or wyte by thys
terme, you: but to them whome
he lesse esteemeth, and are more
subiect to correction, hee maye
vse this terme, thou, or other-
wise at his discretion: Also a
father to his sonne may do the
like.

If Epistles or Letters shold
be witten by fonde, Lunatike,
or folkes wythout reason, to
suche maner of people it were

B.ij. but

The first boke.

were but simplicitie to gyue instructions. Yet notwithstanding bycause that thys place remaineth unfurnished, and for that *Statutorum infinitus est numerus*. I will declare something of that which I haue sene and heard : For some wyte thus, Patrick Spendal, Prince of pouertie : to his Gossip Geffrey Gracelesse, Doctor of Dronckenship sendeth greeting, &c.

Before that we take in hand the material instruments wherewith to write an epistle or letter, we haue to consider these pointes following: to wit, the estate, dignitie, or qualitie of hym vnto whom we write : whyther he bee a publike persō, or a priuat, whyther he be rich or pooze, a friend or an enemye : also whyther he bee well known vnto vs, or but little.

There

The first boke.

There bee some of so ouerthwart a nature, that they neuer take plesure to reade any thing that is woziten vnto them, be the matter neuer so pleasant and mery: vnto such it behoueth to write succinctly and briefly: But to them whom we know do take plesure to reade letters, we should, and may without danger write amply, properly and eloquently.

When we write to the Spiritualitie, we must reuerēce them, & that by ryght: for such persons are called of God to hygh dignities: and if we request any thyng at their handes, we must humble our selues, gyuing them that honour and reuerēce which is iustly due vnto them. Yet we must warily take heede that we exalt them not to much & more than reason would permit, for so might we be

B. iij.

no-

The first booke.

noted of flattery and adulation, and they themselves also might therewithall iustly be offended: therefore let vs take heede that we write not impudently or vnadvisedly.

But if we write to our friend, we may make our Epistle or letter, long or short, as we shall thinck best, and as it shall be most delectable: For a frende taketh all things agreably and in good part, and excuseth euery thing that he may reasonably excuse, whereas the enimie cōtrariwise quickly reprehendeth and argueth, yea where there is no fault nor offense. And therefore he that writeth to his enimie, or to a person of small acquaintance, or where he douteth will be small estimation made of his writing, he

The first boke. 6

he must wittily, and first of all declare that loue is iust or charitable for some honest cause, without baunting himselfe, or speaking arrogantly, as to say, I would that you should vnderstand what I am, &c. And then afterwarde to be brieve and circumspect.

And aboue all things we must take hrede, that we write not of higher matters, than our vnderstanding or knowledg may comprehend: for thereby are fooles knowne and manifested, euen as they be that presume to dispute of thinges that either they vnderstand not, or else haue very litle knowledg in them.

Also we must not write to them that be simple and ignorant by termes that be straunge & vknown, for so shold they haue iust occasiō to suspect that we deride

B.iiij. and

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and mock them.

And in fine, reteyne this for a principall, that the fayrest language that may bee, is the common and familiar speache, and not that of rare and diffused phrases, or inckhozne termes skummed from the Latin, nor of too base termes & barbarous, or termes vnknowne except in certain places, for there is nothing more decent, than to keepe a meane in all things, and nothing more sure than to swim betwene two Ryuers, Nam in medio consistit virtus. And as Horace sayth.

*Est modus in rebus, sunt certi deniq; fines :
Quos ultra, citraq; nequit consistere rectū.*

A meane there is in matters all,
and certeyne bondes are pight :
On this syde or beyond the which,
nothing can stand thats right.

Furthermore, it is to be considered

The first booke.

dered, whether the matter that
we write off bee honest, true, or
such like: or whether it be slanderous,
doutfull, obscure. &c. For if
the matter of yt selfe bee honest &
perfect, then needeth it but small
perswasion: but if it bee doutfull
or obscure, it behoueth to make
large and euident Declaracion: if
it be slanderous or vn honest, then
must bee added thereunto agreeable
remedies: as Terence doth, excusing
dissolute persones, for he
saveth it is thorough negligence
of their parents or for pouertie, or
by flatterie. And so likewise he
that would defend a thief, may al-
lege that it was done thorough
companie & ill counsel, or thorough
pouertie, or that he was distract
of his wittes. Whoso will more
circumspectly and narrowly en-
treat of suche matters let them

B.b.

reade

The first booke.

reade the Rethorike of Master Doctor Wilco, or of Master Richard Rainolde.

Moreouer there be sundry other sortes of Epistles & Letters, for some are theologicall or of Diuinitie, as be the Epistles of Plato, of Denys, & of thappostles S Paule, S. Peter, S. Iames, and S. Iohn: other some are of maners and vertues, as those of S. Augustine, S. Hierome, S. Ambrose, Seneca, Cyprian: and other some are of great importance, as of peace, warre, and gouernance: other some of newes: other of Recommendations: other of admonition: other of loue, as be those of Ouid, and of Propertius: other of domesticall familiaritie: and other some are pleasant and ioyfull. But in this litle volume we will onely entreat of the most vsuall,

vsuall, and of some diffusedly, and the ouerplus shal remaine to the imaginatiō of gentle mindes, who by the skill of their penne, were able to repaire the whole ruine of Rethorike, if there shold happen any destruction or detryment.

Euery Epistle is either of Doctrine, of Myrth, or of Grauitie. The Epistle of Doctrine is that wherein are expessed all good and euill things to them that be absent. That of Myrth is, which by plesant, long, and familiar language, is made either to comfort, to reioyce, or to get the good wyll and beneuolence of them tohome we wryte vnto. And that of Grauitie is, when the matter is morall or ciuill, &c.

And

The first booke.

And all these three sortes doe tend to their proper endes : For whosoever writeth of Doctrine, ought to haue regarde to this end & to profit and instruct them vnto whome he writeth : he that writeth of myrth must tend to recreation and pastime, vsing ioyfull & merie language, pleasant speache & iestes : he that entreateth of grauitie must haue respect to honoz and profit.

Example of an Epistle of Doctrine.

The Epistle of Doctrine may be certayne, or doutfull in his substance : certayne when we render a cause, reason, auctoritie, or opinion of that which we write : doutfull, when we leaue the matter in suspense or not fully condescended vpon, as if we shold write thus : You haue written vnto me to
cer



The first booke.

certifie you whether that sozcerers do
vse to ryde vpon a Byzom, and pꝛactise
such other like trun trams. For answer :
Being that of many suche like matters
there be diuers opinions, I leaue the
case euen as it is : For in this matter &
other of greater importance, wiser men
than I do stand in dout, I will holde my
peace, and make you none other answer.

Example of an Epistle of Mirth.

An Epistle or Letter of mirth,
must be endited with plesāt lā-
guage, as to say thus: For newes
in these quarters you shall vnderstande
that one of oure neighbors is lately re-
tozned from Turkie, and hath tolde me
for a certainty that y^e great Turke doeth
altogether wallow in worldly plesures,
wherein he setteth his whole felicitie.
And amongst other his pastimes he deli-
teth in Singing and Musicians, whome
at the beginning of Winter he sendeth
into a certaine cuntry so cold, that their
voyces and tunes asone as they are out
of

The first booke.

of their mouthes do incontinently remaine altogether frozen vntil such time that the Winter be paste: And then when the Spꝛyng tyme appꝛocheth, this great Turke accompanied wyth the Ladies and Damsels of his Countrey, causeth sundꝛy great feastes and banquets to be made, remayning there til the Sunne war warme. And then be ginne the voices and tunes of the yeare past, to vnfyse and thawe, resounding verie melodiously in the Ayze thoroughout the whole Countrey, &c,

Example of an Epistle of Grauitie.

An epistle of Grauitie, as
Ais before sayd, must bee of
Mozall or Ciuill matter, ten-
ding to honour: as to say thus.
Sir, seing that the publike weale is
to be preferred before particular profit,
how can we honestly refuse this com-
bat? And if for the maynteyning of
the

the faith of Iesus Chriſte againſt the Turke, we ought to ſpare neither bodie nor goodes: what may be ſayde of the refusall, delay, or ſuttle reaſons, but that we be cowardes, traytours, wicked heretikes, and worthy of perpetuall reproch: For my parte I will rather quite abandone and put all in daunger, than otherwiſe: The which I alſo requeſt and counſell you to doe, to the ende that we may gette everlaſting honour, &c.

The Diuiſion of an Epistle or Letter.

IT is to bee noted that euerie Epistle conteineth three partes, euen as an Argument doeth, which conſiſteth of the Maior, the Minor, and Conclusion, which the
Dra=

The first booke.

Orators call the cause, the intent, and the consequence: The cause is in place of the Maior, which moueth or constrayneth vs to write to another, willing to signifie vnto him our mynde: The intent is in steade of the Minor, whereby we gyue him to vnderstand what our mynde is by Epistle or letter. The consequent or conclusion is of it selfe sufficiently knowne.

The first style or maner wherein the Cause is specified.

SINCE you haue written vnto me, and desired me that I would lend you, I send you by your lacky, this bearer, one of my bookes for youre recreation and pastime. And bicause that I know the greate affection and desire of you, by your Epistle so eloquently composed and endyted, I therefore am constrained, and (by youre letters full of humanitie) compelled to make you aunswer as one, who altogether is determined to shew you pleasure to

to lend, and send you the booke that you
demaund : for in so doing I hope that
(*In casu simili vel maiori,*) you will an-
swere me according to my desire, which
may engendze betwene vs not onely a
mutual loue, but also a perpetuall bene-
uolence, and a continuall good will.

The three foresayd partes
must be in euery Letter and Epi-
stle, either couertly or plainly.
And a man may also adde to o-
ther necessary and superabundāt
clauses, euery thing in as brie-
fe order as may be, and according
as the cause requireth & impos-
teth: & it is not nedefull alwaies
to write the cause, but it is requi-
sit to write the intent, & the con-
sequence or cōclusion, for the con-
sequence Dependeth of the two
fiest the which must be very much
either persuading or dissuading.

He that can artificially and
workmanlike handle an Epistle,
C. j. may

The first booke.

may begin with the intent, afterwards tell the cause, & end with the consequence : or begin with the consequence, after declare the intent, and then the cause, ording the whole matter as vnto himselfe shal seme best & most decent.

The second Style, wherein the Cause is first, afterward the Intent, and then the Conclusion.

The Cause.

The thing which God and Nature would principally should be desyred with most hartly affection, and the which I perceiue to be impzinted in my selfe moze than any other thing, (my singular and perfect frende,) is to know, to learne, and to pzactise all honesty and humanitie . And bicause that aboue all Oratozs wyting of humanitie, the sentences of Tully are pzferred, and by cause that he is esteemed of all men the Prince of eloquence, (yet notwithstanding partely vnknowne in these quarters,) and notoziously manifested at Paris, the Fountaine of Science , therefore

The Intent.

foze haue I thought good to write vnto you, as to him whom I account my singular frende, requesting you aboue all the pleasures that you desire to do me: and also that you hope (as I may imagine) that it may be the cause to erect & make me a man of vnderstanding, that it wold please you to send me the booke of Tullie. And in sending, I will not forget the recompence of your humanitie, which shall not be defrauded of me thorough ingratitude, &c.

The Conclusion.

The third Style in this order, the intent, the Cause, and the Conclusion.

I wold, dere frende, that you tooke as great pleasure to lende me the Paradoxes of Cicero, as I desire to haue them of you, and thoroughly to peruse them ouer by cōtinual reading, but I haue alwayes deferred to demand them of you, bicause they were nedeful for you in your ordinary lectures. Notwithstanding for y I am now aduertised y your lecture hath takē end, to your great honoz & good renown,

The Inten

The Cause

C.ij.

I

The first boke.

The Con-
clusion.

I suppose that the booke is out of your service, together also as I vnderstand, it is moze corrected than any other. For this cause I request you to send it me: which I hope you will easely performe. And so doing I shall acknowledge the good will which you beare vnto me, in sending me the booke which perchance you loue best, & whereof it may be that you haue most neede: And shalbe bound to lend you what soeuer you shall demand me according to my possibilitie. Promising mozeouer bothe my selfe and goods at your commaundement, &c.

The fourth Style in this order, the
Conclusion, the Cause, and
the Intent.

Conclusion.

Cause.

You should do me a great and singular pleasure, yea and also shold binde me for euer, if it wold please you to agree to my request, the which is nothing prejudiciall vnto you, and vnto me very necessary and profitable: It is to lende me your booke of Rhetorike, for many times when I talke or declare a matter to

to the ende to perswade, or dissuade or otherwise, I perceiue my selfe so naked and vnfurnished of termes and phzases for the purpose, and such as I accustomedly vse, I apply them so ill, that everyone is weary, and ceaseth to giue eare vnto me, for the disorde of my speach. But if any do tary to heare the ende, they be either poore ignozant women, or else such as deride me, to my shame, confusion, & great dishonour. *Intention.* Therefore I am constrained humbly to require you, that it would please you to lend me your booke of Rethorike, for to haue thereof the copie, to the end that I may auoid such inconuenience, which hapneth vnto me through the fondnesse and abuse of my language.

Here is to be noted that the conclusion is made but in three sortes onely: to wit by Amplification and enlarging, by commiseration and pittie, or by Epiloge and brieue rehersall.

By Amplification, as indu-
C. iij. cing

The first booke.

by the
iloge is
ade.

cing laughter, or ioy: by commiseracion, as in mouing to pittie & pardon: by Epiloge, as in collecting briefly together that which hath ben amply and at large declared in the Epistle befoze, especially when it conteyneth many & long partes: And the Epiloge is made to the ende the Readers or the hearers be not defrauded of the purpose & conclusion. But this is more decent & conuenient in Epistles, than in Letters, for letters ought to be brieft and short.

And yet bicause this place shall not be left darkely & obscurely, I wil giue more ample intelligence of commiseracion, amplification, Epiloge, & also of demonstration.

Comiseracion must be made of swete, pitiful, & humble language, like to a Comedie, & must be brief, for it is ynough if a man do but
som-

The first booke. 14

Some what moue the Audiente to pittie : as to say thus with humble modestie : wold to God, right worshipfull, that I had wept to you, & not haue prouoked you to wepe: for with great paine can I scarce vtter one onely worde of myne intēt, through the abundāce of teares which my heart causeth to distil from mine eyes, &c.

Amplification is made, when for to moue the Audiēce to honest myrth & somtimes to indignatiō, or sometimes to pittie, there is spoken in augmēting the termes of the Cōclusion, something for to encrease the termes & phrases: as to saye thus, Right honorable, I aduertise you that the cause appertayneth to God, and to men of great authoritie. Also, if you wyl not accept this charge you refuse a great goodnesse and

The first booke.

honour which God doeth sende you.

The Epiloge by nature should be brieve, and is made alwayes at the end of the discourse, where brievely and in summe, the reasons, & arguments in diuers places dispersed, are reduced together to be the better fixed and imprinted in the memory of the Audiēce, as to say, Right honorable, and worshipful, what will you that I say vnto you? I haue first told you such a thing, and such a thing, &c. and haue proued it by such reasons, &c.

The conclusion demonstratiue is made, as if a man should saye thus: For the excellent beuties of women which are of such Angelicall shape, hauing the booke of such ardent liuelyhood, and the speech so gracious, do passingly
ena=

enamour the myndes of men.

Furthermore it is to be noted that diuers Epistles may begin with a perfect sentence, authoritie, or common prouerbe: provided that it be altogether agreeable to the purpose that we entend to perswade or dissuade: as for Example.

Denys the tyrant, vvriteth to the
Burgesses of Naples.

Who soeuer denieth his soueraigne that which iustly to him is due, is altogether vnercusable: For the soueraigne Lord may and ought for the affaires of him and his cuntrey demande ayde of his subiectes, for to cōserue them in peace, seing that for them he daily hazardeth him selfe in a thousand perils of death. Now so it is that I haue demanded of you an hundred thousand ducats, and ten thousand men, for to make warre vpon the king of Chipre: which demaund you wold not, or else haue dissaid.

A Confir-
mation.

An other
Confirma-
tion which
is in forme
of the Mi-
nor.

Dai

The first booke.

Two other
reasons, con-
firming and
augmenting
that which
 hath be-
fore.

Conclusion.

dayned to vnderstand, much lesse to ac-
complish: 1 waying then the othe that
you made vnto me, I thought you wold
haue kept promise and fealtie: 2 & con-
sidering also that you are not ignozant
of the great necessitie y^e I haue bothe of
men & money, for the which I haue ofte
sommioned and required you. Therefore
seing your infidelitie and rebellion, I ac-
count you as enemies, and haue deter-
mined to extend vpon you myne indig-
nation and crueltie, even to the abando-
ning and ransacking of you and your
Citie, by syer and swoorde, and generall
pillage of all your goods without any fa-
uor or pardõ, the which thing you might
haue auoyded by loue, fidelitie, and obe-
dience.

An answer to the same
in like maner and
fourme.

The Law of impossibilitie is so great,
most high and redouted soueraigne,
that

that thereby euery man ought to be, and is lawfully excused and free of all summoning and request: for there as is not wherewithall, neither dominion nor payment taketh place: according to the common prouerbe, where nothing is to be had, the King loseth his right. And as long as we had wherewithal, our good wil, and loyall corage hath alwayes obeyed you, plainely manifesting vnto you our fidelitie and obedience, euen to the very consummation of our goods, and slaughter of the strong men, and youth of our Citie: in such sort that now we haue nothing remaining vnto vs, but onely the good will: Beseeching you most humbly to mitigate, and assuage your anger and fury, considering the great pittie and povertie of vs.

The Minor.

A prouerbe.

The Conclusion.

Note that in all Letters, or in mooste parte of them three things ought to bee obserued: To wit, that the demaunde be iuste, that it bee possible, and to shew

A three fold consideration to be had in all Letters.

The first boke.

the wth the possibility, assigning the rewarde of the benefit: & if these things be not exp^{re}sly set, then are they vnderstanded. For if a poore man write vnto a rich, to lend him money, it is not nedeful to declare his demaund to be iust, nor to declare his possibilitie: but it suffiseth to praise the rich man of his vertue & liberalitie, where- by he helpeth the poore which are succourlesse.

Also he that demãdeth to bynd himselfe, nedeth not to speake of the rewarde of the plesure, nor likewise whē the Father writeth to his sonne, or the Master to his seruant, nor when a man writeth to his frende.

4. things to
be noted.

And here are to be noted foure things which let & hinder the demaundant from being granted.

The first is to demand a thing
to

to great & more thã a man ought
wherefore saith Cato, *Quod iustum*
est petito, aske thy duetie and no
more.

The second is the tyme: as to
demaunde yce in sômer, or that
one should paie an obligation, or
rente before the time be expired.

The thrd is the place: as if my
debter should owe me .x. pound,
to be payde in Paules Church, &
I should demaunde it of him in
Westminster Hall.

The fourth is the cause: as to
demaund that which hath been
promised, notwithstanding any
thing that is done or sayd within
the certain time, & that it be not sa-
tisfied. As for Example: O Lorde
Christ I ought to haue and possesse hea-
uen, I am a Christiã, I craue it of thee:
truely (he wil say) I haue given thee hea-
uen, if it be so that thou accomplish the
will

The first booke.

will of my Father which is in heauen.

Moreouer if it happen that in Letters it be nedefull to make partes and diuisions, let it be don with breuitie : and likewise if there be a Narraciō, as of newes frō the court, or of wars, it must be dispatcht very briefly, & plainly, in vsing cōmon termes, without long clauses or parentheses.

Thus hauing now declared & set forth at large most part of the necessary precepts, which belong to the well composing and endyting of Epistles and Letters, (I say necessary, for if a man should make & compose an Epistle well either in English or in any other language, it were good to haue the perfect vnderstanding of all the rules both of Grammar & Rhetorike :) presently shalbe described the Style and fourme of certayne

tain letters. And first whē one mā writeth for an other, commēding him, to the ende he might obtaine some dignity or prefermēt: & such a letter must containe. iiii. partes.

The first way to get beneuolence is in praising of him vnto whom we write, for his liberalitie, his bountifulnesse, his iustice, his vertue &c.

The second waie to purchase beneuolence vnto him for whome we write, is to say that he is modest, gentle to euery one, & a man not boide of knowledge.

The third is, to make the demand honestly & modestly, which must be deuoide of the foure lets and impedimentes wherof we lately made mention: and in so doing, that it be iust, honest, facill, and for the which he vnto whom we write may haue either
ho.

The first booke.

honor or profit by graunting it.

The fourth, to promise him all service and perpetuall obedience, saying that what soeuer is demanded for and in the fauor of such a man, is esteemed as though it were for our selfe: as in this Example.

A Letter vvritten to the King, in fauor
of one pretending the order
of Knighthode.

I behoueth me not (most Christian King) to write familiarly to your sacred Maiestie, for so might I be noted of presumption and solish hardinesse, but considering your benignitie and humanitie, whereby you giue fauor and supportacion euen vnto them that haue fully deserved it and vnto strangers: For this cause therefore I haue taken audacity to write vnto you vnder hope to obtaine that which I earnestly and most humbly require. It is in the behalfe of such a one, a man bothe wise & valiant,
where,

Whereof I attest vnto you by the know-
ledge that I haue had of long time, that
his name, armes, and high prowesse are
approued of all people, in such sort that
(none dispraised) he ought to haue the
praise and price aboue all. It is well
knowne (worthy soueraigne) what en-
terprizes, deliberacions, and subtilties
in the feats of warres, he vsed at the ex-
peditiō against the Turkes and Infidels;
especially at the voyage of, &c. where he
caried away the honour, by the report of
men of good reputation and credite that
were there present: as namely of such
a one, and such a one. He is now deter-
mined & euē redy to depart homewards:
But for the great affliction that he hath
to serue your maiestie (as he promised
me) he wold very gladly by you be made
knight, and hath requested me to write
for him. And bicause that I consider his
demaund to be iust, and very honest, and
that it is very decent and conuenable,
that he should be preferred in honour, as
one that hath rightly deserued no lesse,
with great payne and trauail of his bo-

D. J.

die,

The first booke.

die, and that this shal be an occasion gi-
uing to other good & valiāt, hardy Cham-
pions to serue you alwayes better and
better, waiting for suche lyke or better
reward. Wherefore do I humbly besech
you to haue him in remēbrance: Promi-
sing your maiestie, that aswell I, as he
and his, wil render you immortal thāks,
beseching God to maynteine & p̄serue
you in your triumphant & quiet raigne.

Note that we are not accusto-
med to speake by thou, nor thee,
as diuers other nations whome
we call strangers and barbarous
people do, except it be in some res-
pects: whereby is easely percei-
ued the loue, the gentle nature,
humanitie, curtesie, reuerence, &
honour that we haue and beare
one to an other: yea euen in wry-
ting & speaking to our enemies,
and strangers. Notwithstanding
I wil not take in hād to restraine
any man by rule or otherwise, to
ble

ble either you, or thou, seing that
alreadie many good Oratours
haue bled those termes, as they
haue thought best: obseruing as
I may rightly cōiecture, the per-
fection of the Latine tong. And
likewise the Emperoz, the King,
the Iudge, & such other persona-
ges, although their persō be sin-
gular, yet they ble these termes,
we say, we wil. &c. And the cause
is for that they neither say nor do
any thig without cōsel. Bicause
therfore that our elders & betters
haue so bled thē, & that they haue
ben so obserued time out of minde
& together also for other reasons,
I leaue them to the iudgement of
such as haue desyre further to
search and finde out the causes of
things: for I intend to be brieue.

Hovv to vwrite in a mans behalfe,

for a Ciuill cause.

D.ij.

Wris

The first boke.

Writing in a ciuill cause, we must deuide our Letter into foure partes: First to get the beneuolence of him vnto whom we write, by prayling of his iustice, or other vertue, agreable to the thing that we would obtayne of him: saying that the good hope that we haue to obtayn the thing that we demaunde of him, doeth moue vs to write vnto him. Secondly, to purchase good wil vnto him for whom we write. Thirdly, to get beneuolēce through the iust cause of the thing whereof we intrete: saying that it is right full, easy, playne and profitable, and that thereof may ensue great honor, profit and praise. Fourthly, to open the demand, requesting that he for whom we write may be had in remembrance, in promising our seruice, &c.

The

The Example.

There is in you so great equitie of Justice, (right excellent and soueraigne Judge) y^e it is manifestly known not onely vnto me, but also to the whole cuntrey: in such sort that euery one may safely without any aduocate, commit his iust cause into your hands, how poore soeuer the man be, all feare, fauour, or disdain cast asyde &c. For this cause, and for the mutuall loue betwixt vs: good & stedfast hope doth encozage me to write vnto you in the behalfe of one of my frendes, vniustly oppressed by his aduersary, trusting that you will preserue vnto him his right. For I aduertise you (my Lord) that he for whome I write vnto you, is my auncient and speciall frende and agreeable to all men thzough his wisdom and gentlenesse, yea and by his vertues getteth the loue & good will of euery one. And bycause he hath befoze you my Lord, certaine processe, of diuers wrongs & veracions done vnto him by his aduersary, as he hath informed me, therfore hath he requested me to write

D. iij.

vnto

The first booke.

vnto you in his behalfe, hoping y by this meanes, you will be vnto him a iust and fauorable Iudge. For this cause, & for y he is my very singular friend, & also for y I wold shew him any seruice or pleasure y I were able, I most earnestly & hartely besech you to haue him in remembzance for this & other his affaires, & procelle depending befoze you. And in so doing, my lord, he hath promised me to be your perpetual seruāt & daily Orator, praying to God for you & all your friends, & so will all they do y loue him, whereby you shal be prayed for and prayesd amongst many good & worthy men, of whome he hath alwayes y familiaritie & good acquaintāce

Hovv to vwrite in ones behalfe for
an Offence or cryminall Cause.

I **I**n a criminal cause or iust excuse
the Letter must be deuided into
foure partes. First to get beneuo-
lence by expressing the vncorruption
and equitie of the iudge to
whome we write: And as for the
offender, to write that he hath al-
wayes lothed & abhorred such a
cryme

crime wherof he is accused or noted, & that case may simply be aggravated, howbeit without excusing any thing at al. Secōdly, we must say that although we neuer thought to haue written of any such matters, yet we wer moued thereunto cōsidering the cōmoditie & profit ether publik or priuate or the miserable pitie of him for whom we write, who in all other matters was of good cōuersatiō, in whose persō was neuer found any other notozious fault, alleasing his vertues & diligēce: & cōsequētly, saying that the man is to be regarded and not the voice. Thirdly to cōmit to memory the praises of the accnsed, recoūting his vertuous acts & good graces. Fourthly, to promise y he will no more do any such thing, but y frō thēceforth he wil exercise all vertuous acts, offering al seruice &c.

The first boke.

Example.

I know for a certainty (most vncorruptible Judge) that you haue always hated, abhorred, and had in abomination all sortes of malefactours and euill persons, correcting them, and ministring vpright Justice, as much as in you is possible, especially such as through impietie are wilfull murderers of their parentes, kinsfolkes or neighbours. And for my part (most worthy and rightfull iudge) I do not only require to see their company, but also detest their cruelty, in such sort (that it is contrary to all humanitie and to the publike weale) that I desire their banishment, imprisonment, or punishment with sharpe Justice. And although I haue ben instantly desired to write vnto you in the behalfe of such a one, who (as it is sayd) hath committed such a fact &c. & is deteyned in your prisons in daunger of his life, as I am aduertised: although also I thought the request reasonable, yet would I not in any wise haue written vnto you (right honorable Judge,) for so slanderous a matter,

ter, had I not ben prouoked thereunto
by the cōsideration of the vertues which
I know to be in him, in such nūber that
it were to long to recite them. I assure
you (my Lorde Iudge) that this euil ex-
cepted (if an euill it may be called, being
done in a mans owne defēse, as I am in-
formed) he hath alwayes shewed him
self an honest man, were it for y^e defence
of y^e towne, or to mayntein iustice, wher-
in he hath not spared his bodie, goods,
counsell nor frendes. And when there
hath ben any good act in hand, to appre-
hend the body of any offender, there hath
ben no man more hardy, nor that with-
out feare hath more freely ventured him
self in danger, wherby yet many wounds
and skarres are apparant in him. And I
ensure you (my Lord) that there is no
lambe more gentle than hee, nothing
more peaceable than he is: And there is
in this Towne none more valiant, har-
dy, nor honest man, without dispray-
sing any. My Lord, I consider that for
such a case hapned by fortune (as this is
whereof I intreate) so many vertues
D.v. which

The first boke.

which are in the man of whom I write
vnto you, ought not to be quenched, re-
quiring of their owne nature fauour of
grace and iust supportation. Wherefore
I besech you (my Lord Judge) to whose
pitie and benignitie I intend to direct
this Letter, and not to your seuerer Ius-
tice, that it wold please you not to haue
so much regard to this pitifull chaunce so-
denly hapned, but y^e aboue all you might
haue regarde to his youth already wyle,
sage, and so full of vertue, that he is be-
loued of many good men, for that he ne-
uer offended but in this matter, and is
well willing to amend, and neuer to re-
turne to any such fault: Pleaseth it you
therefore to deliuer him: whereof I hu-
bly besech you, to y^e end that he may yet
again hazard himselfe, his body, and his
goods, in ech iust quarell.

How to request the counsaile
of an Aduocate.

TO demaund fauor in any thing
that is called an vncorrozall
benefit, as doctrine, counsayl, &c.
first

First of al we must deuide the letter into foure partes: The first conteyneth that he of whome we demaund, hath power to giue that which we would request of him, for by that meanes he shal not excuse him selfe by impossibilitie. Secondly, to shew the demaund to be iust & honest, to the ende that he excuse not himself, saying that he would do it gladly if the demaund were iust. Thirdly, to make the demaund, declaring it selfe to be facile & easie. Fourthly, to promise gold, siluer, or other thing, & perpetual seruice &c. And vpon this point it is to be noted that in this kinde of style and sundry other sortes of supplications and demaunds, we must vse humble language, as much as may bee: For humble speache is a great perswasion to obtayne that

The first booke.

that which we require and desire
maunde.

The Example.

The Incredible Eloquence that is in
you (right worshipfull Advocate)
shineth in such sort, that there are no A-
rators in Iudiciall actes to be compared
vnto you: which thing giueth me sted-
fast hope, that if it would please you to
take the charge of my cause and to con-
duct it, I should come to such ende as my
heart desireth. The quarel that I haue
is iust, and begon agaynst such a one,
myne aduerlary, who through deceyte
and caullacton, hath induced me to make
a bargaine with him very troublefome &
hurtfull for me, whereof I haue ben dis-
missed by the King in his Chauncery, as
you may perceiue by y^e specialties which
are in my bagge. Therefore haue I this
recourse vnto you, trusting of your good
counsell, and that you will speake boldly
for me before the Iudges, to susteyne my
good right, whereof I presently write
vnto you, hoping that you will willingly
em

employ your selfe thereunto, after that you haue vnderstanded the matter at large, wherein I haue iust cause, although the aduersary party say the contrary. And in so doing as my special trust is, and (as I humbly beseech you) I will promise to recompense you with honest and lawfull rewarde, the which I will pay you largely, liberally, and incontinently at your pleasure. And so shall you also haue my ayde in your affaires and businesse, and commaunde me as your humble seruant to accomplish the full content of a good heart, to the pleasure of our Lord &c.

Hovv to ansvvere in such
a like matter.

In the answere of a matter called an vncorporall benefit, that is to say of Doctrine or counsell, the diuision must be made into three parts. First, to get beneuolence: declaring that for the loue that we beare vnto him, we do
gently

The first booke.

gently agree vnto his demaund. Secondly, we must make offer of that which is demaunded and required, and of other greater matters, in purchasing good will on the other side. Thirdly, we repete the offer by enlarging & amplifying of seruices, & that we desyre nothing more than to do him seruice, & that we will therein do so well that he shal haue occasion to holde himselfe contented.

The Example.

I haue receued the letters which it pleased you to write vnto me (my singular & perfect friend) by the which I perceiue the desire, affection, & confidence that you haue in me, concerning the guiding of your cause, & the matter of the allowing of the kings letters, obteyned for you against such a one &c. I aduertise you, that not onely for the good & iust action y^e you haue in this mater, wherunto every vertuous man ought to shew fauor: but also for the singular loue frō the time of our youth

youth mutually considered, (my dere frēd)
 I accoꝝd vnto you, not onely foꝝ y^e which
 you require me, but also foꝝ all other fa-
 uoꝝ & seruice, euen as one frend ought to
 do vnto an other. In such soꝝt y^e you shall
 not perceiue in me any signe of apperāce
 to refuse that labour. Foꝝ I will wholly
 & altogether endeuour my selfe foꝝ you
 in this affaie, euen as foꝝ myne owne:
 yea you shal vnderstand (God to frende)
 that I wil do moꝝe & better therein than
 I am able pꝛesently to speake oꝝ wꝛite.
 Certifying you (my singuler frend) that
 I am redy to fulfill your desire & cōman-
 dement, wherevnto soeuer it shall please
 you to assigne me, and that nothing shal
 moꝝe reioyce me, than to perceiue by you
 to haue done any thing that doth please
 and content you. &c.

How to thanke an Aduocate for
 a cause by him conducted.

TO render thanks foꝝ an vncōꝝ-
 poꝝal benefit, it behoueth to de-
 uide the letters into foure parts.
 First to get beneuolēce shewing y^e
 we know not howe to begin to
 render

The first booke.

render him condigne thanks, by reason of our insufficiencie. Secondly, the beneuolence must be consented vpon the thing: for we must say, that it is very cōmodious & profitable for vs. Thirdly, we must render thanks after the best maner that may bee, Declaring all due recompense, & offering our selues. &c.

The Example.

I know not (right wise and learned Advocate) by reason of the smalnesse of my vnderstanding, how I might expresse or write the fourme to render you condigne thanks and worthy prayse, for the benefit that I haue receiued of you: in that you haue not onely with a good will taken the charge to conduct and follow my proccesse, whereof I wrote vnto you, but briefly haue made expedition therein to my profit, with such apparant diligence, that you are greatly to be commended, and vnto you belong immortall thanks

thanks & praises, ouer & besides my reco-
pence & rewards. What greater ioy could
come vnto me, than to be out of care and
trouble which I was in for this procelle,
considering y^e torment & w^org y^e mine ad-
uersarie offered, & wold haue done vnto
me: wherof your careful diligēce hath de-
liuered me, made me ioyful & quiet: this
considered, I know not how I may wor-
thily reward you, which notwithstanding
I desyre to the vttermoost of my power.
Nowe seing that I esteeme the goodnesse
which I haue receyued of you to be per-
petuall and immortall, reason wold that
I should render you perpetuall and im-
mortal thāks, which is impossible for me:
therefoze bicause I can not do it, I offer
you my body & goods, my selfe & myne to
remaine to you in continuall seruice. &c.

How to request a Corporall benefit.

AS cōcerning the maner howe
to demaund corporal things,
as a booke, a horse, or such lyke,
the Letter must be diuided into
foure partes. First, we must get
E. i. the

The first booke.

the good will of him to whome we write, by praising his liberalitie, and principally of the power & authoritie that he hath over the thing that he is Demanded. Secondly, we muste Declare our Demaund & request to be honest & necessary, & without the which we cā not atcheue to our determinate ende & purpose. Thirldy, that the request is easy to be granted, considering his abilitie, and that in a more difficil thing, his liberalitie is ordinarily expessed. Fourthly, to promise recompence, as golde, silver, or some kinde of service.

¶ The Example.

I Have knowen of long time (most renowned Doctoꝝ) your zele towardes y^e poore louers of learning & knowledge, which you manifest by imparting to the, not onely your Doctrine most effectually & with good coꝝage, but also doe not spare to distribut euē to y^e vnknowē your
tem

The first booke.

28

tempozall faculties, wherein you shew
your wysdom and woꝛthinesse, getting
therby praise in the woꝛld, diuine grace,
& innumerable merits. You know (right
skilfull Doctoꝛ) that I haue a long time
sayled in the deepe sea of Theologicall
facultie, oꝛdinarily hearing your sacred
Lectures, but the want of bookes doeth
much hinder me from profiting in that
faculty, and I haue no assured recourse,
sauing to your liberalitie, without the
which I shold be coꝛstrained to frustrate
myne endeuoꝛ, & to abandon my studie.
The matter is not greatly difficill vnto
you to ayde me in this my great affaie
& bzgent necessitie, no moze than to wil,
& may: foꝛ you haue in like maner kept
diuers other from falling downe, & haue
erected them to high dignitie. Foꝛ this
cause I besech you to lend me your booke
of Sentēces, that I may escape the pe
rils of diuers vncertainties & dark igno
rances: & in so doing I wil not shew my
self vngrate towards you, in ministring
such thāks & seruice as foꝛ me is possible

How to answer, granting a Corporal benefite.

C.ij.

He

The first boke.

HE that will decently aunſwer Letters requiring a corporall thing, muſt deuide it onely into three parts. Firſt, to get the good wil, declaring vnto him to whom he writeth, that he is affected to pleaſe him and to do him ſeruice. Secondly, it ſhall be good ſomewhat to praiſe the gift & graunt without boasting or bayneglozy, declaring that it is not only done for that the graunt is profitable, but for that he perceiueth that ſuch a graunt is acceptable and pleaſant vnto him to whome he writeth, and that therefore he deſireth to do it for him. Thirdly, in offering the gift or graunt, he declareth him ſelfe to be readie to do any thing that hee knoweth might pleaſure him.

The Example

The

The Letters that I haue lately receiued from you (my singular & perfecte frende) haue giuen me great ioye and spiritual recreation: for amongst y^e cares and waighty businesse wherewith you know that I am ordinarily occupyed, I take pleasure and consolacion to heare of your newes, & chiefly that you should be studious, to the end you might attayn to the perfection of a skilfull and learned man, which thing I coniecture wil come to passe, for I see fewe that in studying are moze diligent than you, wherein you employ your selfe by continual vigilacion, not losing one Lecture nor disputation. You w^{ri}te vnto me that I should send you my booke of Sentences: and seeing the earnest affection that you haue to p^{ro}fit in lerning, as you haue w^{ri}stten vnto me, I do easely and with a good wil condescend vnto you, and sauozing your request I send you by this berer the said booke, to y^e ende that hauing receiued it, you may study at your pleasure and for your p^{ro}fit: which shall be greatly to my contentation, especially if God so graūt

no 3
C. iij. that

The first booke.

that I may once see you a worthy doctor
in y^e facultie. And I instantly desyre you
y^e if in any other matter you haue neede
of any thing y^e I may helpe you withall,
that you wold not spare me, but comānd
it, and by Gods grace I will accomplishe
it with a good will. &c.

How to giue thanks for a Cor-
porall gift receiued.

TO render thāks for the gift of
a corporall thing receiued, the
letters must be deuided into three
partes. First to get beneuolēce by
reason of the thing giuen. Se-
condly, to get beueuolēce by reaso
of our selfe, saying that we haue
neither wit strength nor goodes,
nor any other thing sufficient to
answer vnto the gift, & the good
will. &c. Thirdly, to render thāks
in the best sort that we can: offrig
al things at his comādemēt. &c.

The Example.

Con

COnsidering with my self your great liberalitie (right honozable Doctoꝝ) and waying the magnificence of the gift which it hath pleased you to impart vnto me, I know not (as one altogether abashed) what thing I eyther might or ought to do: For if I should not render you great thanks for the good turne that you haue done me, I were woꝛthy to be noted of to much ingratitude: or if I should take vpon me to thanke you, all my woꝛdes would not be able to suffice that which my heart willeth & desireth: whervpon I should by good right be reprehended of ignozance. This notwithstanding (woꝛthy Doctoꝝ) though I can not set forth in effect, y^e which wth a good heart I would, for the which I hold my self bound vnto you, let it suffice for this present y^e I cōfesse neither to possesse nor haue any thing which is thank woꝛthy, save only y^e good will, which wth his sniall power doth most hūbly thāk you. Doing you to vnderstād, y^e as long as I shal liue I wil remēber your beneuolēce & liberalitie, wherin I will employ my prayers

The first booke.

to pray vnto God for youre good prosperitie and helth, for I know none other thing wherin I might better profit you: But if God so provide for me hereafter that I may, you shal finde me redy to employ my selfe for you, euen as I know and confesse, that you haue bled your liberalitie towards me. &c.

Here are to be noted six considerations of thanks giuing, which may take place as well in the iudiciall gender as in the deliberatiue: for thanks giuing is a kynde of recompense: That is to wit, we must consider the benefit and thing giuen, him that giueth it, the time, the qualitie, the value that is demaunded, and the authoritie of him that demãdeth, together with the facultie of him that is demaunded. Concerning the gift or benefit, ther is to be considered whether it be great or smal sumptuous or paynfull, priuate

or

or cōmon, easy or difficult, much
or litle, good or bad. As touching
him that giueth, there is to be cō-
sidered his liberalitie, & custom of
giuīg. Also for the time, whether
we haue extreme necessitie, & that
none other of our frēds either did
it not, or knew it not, could not or
would not do it, and that without
hope of succor as a chāce vnlooked
for, he did vs that benefit. And as
for the qualitie, whether he did it
for our profit or his owne, whe-
ther by fortune or of set purpose,
whether liberally or by constraint,
or otherwise. As concerning the
value, it is by comparison, as to
consyder what it is that is de-
maunded, how much, considering
also the comparisō of that which
is giuen, and of that which is de-
maunded. And as touching the au-
thoritie, is to be considered what

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maner of persons they be which
Demaund, for what cause: there is
likewise to be considered the facultie
of him that is Demanded, as also
the facultie of the recompence.
Moreover it is to be considered &
noted, that he which Demanded
recompence hath three common
places. The first is Amplificatiō
of the benefits & good turns that
he hath done, of the paines & losses
that he hath had in doing him
good & serving him, & then admi-
chilating and counting nought
worth any rewarde that he hath
had, as to say thus: I haue ser-
ued you at myne owne proper
costes, I haue consumed my youth
I haue destroyed my selfe for you
and yet haue I ben nothing recō-
penced. The seconde by compari-
son as thus: You haue heretofore
done me some pleasure, but that
doth

doth nothing approach, nor is not
worthy to be compared to the be-
nefit that I haue done you. The
third is by remonstration, as for
to say thus: do you wel vnderstand
that from henceforth there is no
man that will do you seruice, nor
kepe promise except you satisfy
me, & therefore if you do not, I will
declare it vnto euery one. Now
he that will deny such benefites
done, or at least not recompence the,
may ayde him selfe by the three
reasons aforesayde in confuting
them: first by Amplification, say-
ing thus: A man ought not to
giue vnto wicked persons any
good or excellent recompence, for
the paynes of a villaine are to
be made no accompt vpon. By
comparyson, saying: If any by
their vertues haue hadde anye
bene-

The first booke.

benefit, the other vicious may not looke to haue lyke pzeeminence. By remonstracion, in declaring that the men are more couetous of money than of vertue, & that for a mans money he may alwayes haue seruauntes more in number, than vertuous. Moreover recompence or remuneracio is made in thre sortz, by will, by word, and by deede. By wil when the faculty, the tyme, and opportunitie are not: and yet there remaineth in the man a perpetuall memory of the good deede which he hath receiued, and wold gladly render pleasure for pleasure, or better. By word, when in giuing thanks for the good turne which hath ben done vnto vs, we binde our selues to do all seruice to our benefactour. By deede, when besyde the thanks of wordz, we re-
com-

compence the benefactour with goods, with gifts, with seruice, with mutuall loue: or at the least by offering to satisfie.

Thus much haue I thought necessary to be expressed in this place, and now it is time to enter into the stile of Mistiue Letters vnder the Demonstratiue gender.

Hovv to vwrite vnder the demonstratiue gender, in the praise of some bodie.

TO write in the praise or commendation of any man, in such a respect the Letter must be parted and deuided into three parts. First, to declare the insufficiency of our wits, as not able to describe the vertues, merits, and praises, which belong vnto him for whom we write, the which we

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We must say doeth surmount all eloquent Rethorick, or other manner of writing. Afterward must be expressed some excuse or cause which moued vs to write. Secondly, we must begin to declare one of the vertues of him whom we wold praise, and consequently with other general causes, saying that of such vertues & greater, he hath such number that we were scarce able to recyte them in many days. Thirldy, that those things which we haue written are but small matters in compariso of those that we might write & that it is no flattery nor adulation which we write, &c.

The Example.

Although (right honorable Lordes)
I haue taken vpon me a thing very
vnfit for my rude and small vnderstanding

ding, that is to expresse by my letters vnto you noble Lords, the praises and noble vertues of N. which are such and in so great number, that I know not at whiche of them to begin, for the least which is not little, surmounteth all manner of writing, & that such a personage can not be counted to much worth, nor be to much extolled & magnified: This notwithstanding according to my simple and rude maner of writing: I haue ventured to write vnto you of his most worthy prayse. In the first place, I promise you, and assure you that amongst the noble, expert, valiant and hardy men, he hath alwayes ben the chiefe: for if there be question of worthinesse as well of body as of weapon, if there be question of strength, and therewithall of warfaring prowesse, be it on fote or on horsebacke, alone or in company, at an assault or in a garison, or if I shoulde speake of Doctrine bothe morall & politike, yea or diuine, in all these and such other things, he as it were a verie mirrour and

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and spectacle : amongst birds he is an Eagle, amongst fishes a Dolphin, and amongst men a very Hercules. For counsaile of the Citie and politike affaires there is not his lyke, who is (and will be) to your Citie no small adoznement, whereby you shall get great renowne, and strangers the light of most euident example. And bicause that my to rude vnderstanding knoweth not the maner how to wryte the tenth part of his vertues, and that my letter shold be to long and tedious, it may please you to be content at this present with this small wryting : for I do determine to wryte vnto you an other time moze largely, & what soeuer I wryte it shal be nothing but mere truthe, deuoide of all faining and flattery : & I aduertise you (my Lords) that so much the moze you shall know him, so much the moze wil you commend, praise, honour, and esteeme it a great benefit to haue had the knowledge, acquaintance, seruice, ayde, support, familiaritie, frendship confederation, alliance, recourse, & cōpany of such a personage &c.

How

Howv to vwrite vnder the Demon-
stratiue gender, blaming or
dispraying another.

TO write in & Dispraise of a man
we must deuide our letter into
three parts. First to get good wil
vnto our selues, declaring that in
deede we do not loue, neither that
it is our commō vse to write euill
of any man, but that now we are
beheemently byged and constray-
ned there vnto &c. Secondly we
must dispraise the party in honest
and couert termes, and so placed
that it be not playnly perceiued
that we speke for enuy or anger,
or otherwise: but onely that in
very deede the great pryde which
is in him doeth cause vs to say it,
to thende to abate his presump-
tion, and to refoyme him. Third-
ly we shall excuse our selues to-
wardes him vnto whome we
F. j. write,

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wzite, that if we haue wzitten a-
ny thing vnto him, which might
displease him, we suppose him
to be wise ynough to know the
truth, offering .Ac.

The Example : vvherin a certain
man writeth to *Cicero*, touching
the conspiracie of Catyline.

I **I**s not my custome, (learned Cicero,
most renoumed and wo2thy of hono2,)
by detracting and speaking euill o2 bla-
ming of an other, as many do, to go a-
bout to get vnto my selfe pzaise and re-
noume, especially when the vices of the
other Doe touch me nothing at all : in so
much that although I my selfe be flande-
red & greatly iniured by myne enimies,
I suffer it patiently, and hold my peace.
But yet considering with my selfe the
great Treasons of Catiline, who not-
withstanding neuer did me any displea-
sure, seing that he was determined as a
Traytour, to keepe the whols Citie and
cuntry in subiection, by the ayde and sup-
port of strangers, I coulde not abstayne
my

my selfe from declaring it vnto you, to the end that the whole being known, ye might giue order, and conuenient remedie. I aduertise you (worthy sir, and deere frende) that ouer and aboue the other innumerable vices, pety trafficks, traysons and subtilties that are in him, he communicateth day & night with the cursed, peruerse and wicked rybalds, ruffians, & rascal Roges of the Towne; he prouoketh & corrupteth them with money, and other damnable meanes, to conspyre with him the destruction of y^e good & noble Burgessees & Citizens: with full determinate purpose to make a generall comotion, to kill the wise & learned gouernours, to fier theyr houses, to ransack & spoyle their goods, & to do al the execrable wickednesse that is possible. And this is now manifestly & notoriously knowen throughout the whole Citie. For he now declareth himselfe to be such a one euen in open audience, threatening them that are in chiefe & auctoritie, in such sorte that they are constrained to flie, fearing a greater inconuenience: Wherefore it is

The first booke.

necessary (my singular friende) to giue politike order, and that bzeefly, to the end that a greater euill do not ensue. I haue not w2itte this vnto you fo2 any hatred o2 enuy that I haue against him, fo2 so should I do wzong to complayne of him, but that which I do is in saour of the publick weale, & to moue you as a good and diligent Iudge, to redzeffe it by seuerie iustice, so far fo2th as it is nedefull, to thend that we may remayne in ciuill peace and tranquillitie: requiring and beseeching you to addzeffe vnto me your noble desyzes that I may accomplish the according to my possibilitie.

Hovv to vwrite by maner of Complaint or lamentation, for
an iniury receiued.

I **I**n such a case we must first get the good wil of him vnto whom we w2ite, by reducing to his memory the cause wherefoze we are moued and prouoked to let him vnderstā of our estate. Second-
ly,

ly, we must make honest remon-
stration and recitall of the wrong
that our aduersary hath done vn-
to vs, by reprobuing him of ingra-
titude, or some other villanous
vice. Thirdly we must require
counsaile, comfort, ayde, or de-
maunde his counsaile, offering in
lyke maner. &c.

The Example: vwherein *Appianus*
vriteth to *Cæsar*, of iniury
done him by *Cicero*.

THe seruent desire and singular loue
which you haue alwayes shewed vn-
to me (most mighty *Cæsar*) doeth con-
straine me to write vnto you my com-
plaint of an iniury which hath ben done
vnto me, to y end to obtayn of you some
comforte, for I suppose that the iniury
doeth touch you as well as me, conside-
ring the amitie and frēdship betwixt vs,
which throught firme & stedfast acquain-
tance ought to be common, as well in
F. iij. prose

The first booke.

prosperitie as in aduersitie. And bicause that within this moneth I haue susteyned very vncourteous and vnhonest iniuries, I could not abstayn from wryting vnto you, to the end that you might be a relieuer and comforter of this greuous trouble. You knowe (right renowned Cæsar,) the pains, trauels, diligence, and the great perils and dangers, wherein I haue ben for this wicked persõ of whom I wryte vnto you, not onely for to doe him honoꝝ, but also profit. And when I was iudge, you knowe in what magnificence he was receiued of the counsel, yet now hath he forgotten all the good dedes & seruice that I haue done him. For notwithstanding that I my selfe requested him and also caused him to be requested by men of good reputation to defend my cause, and to pleade it before the Senat, yet he refused me, although he employeth him selfe to the like for euery one, yea euen for strâgers, and them that he neuer knew, noꝝ that ever dyd him any pleasure oꝝ seruice. Yea and that which
is

is worse, (to do me greater displeasure)
he hath counsayled my aduersary, and
found subtilties and cauteles to pleade
against me, in such sorte that I am de-
priued of my right : beholde the godly
rewardes and recompences wherewith
this wicked vngateful person had paid
me, for hauing done him so much plea-
sure and seruice. Vnto thee mighty and
puiſant Cæſar, I haue yet my remedie
to appeale, and to moue him of the vn-
iust ſentence which hath ben giuen a-
gainst me. Therefore do I humbly be-
ſeech you that it would please you to ad-
moniſh him, that if remaining and per-
ſeuering in his ingratitude he will not
helpe me, yet at the leaſt that he doe not
hurt me, which thing I truſt that in ſine
he wil doe, if it would please you to ad-
moniſh or commaund him . And you
ſhall charge me with your affaires as I
charge you with myne. &c.

The first boke.

Hovv to vwrite vwhen one frend
comforteth another in an
iniury receiued.

WHen we wryte to such effecte
we must deuide our letters
into thzee partes. First, saying
that we are maruellous sozy for
that iniury. Secondly, we must
shew him that for such an iniurie
he ought not to vex himselfe, ad-
ding the cause. Thirddly, to com-
fort him, promising our ayde &c.

The Example: vwherein *Casar* com-
forteth *Appius*, touching the
content of the letters here
before wrytten.

I Haue receiued thy Letters (right re-
dowted Knight *Appius*) which haue
so much greued my heart that I can not
expresse it: yea I should haue sustained
the iniury which was done vnto thee
more patiently, if *Tully* had done it vn-
to me: & verily I know how vnjustly
be

he behaved himselfe in thy cause, before the Senate, who through corruptions, against God and Justice, caused thee to lose thy matter: which thing seemed vnto me very strange at the first sight, to think how he durst do it, considering the great good dedes that thou hast done vnto him. For by that meanes, in y^e iudgement of all good men, he is greatly bound vnto thee, and therfore they wold scarce beleue that he would offend thee: But when I perceiued through thy Letters his greate mischief, I made it manifest vnto most of them, who are very ill content with him, and are as much displeased and as sozy euen as I my self. But Appius, when I consider the malice and iniquitie of Tully, and that therfore in the ende he shall susteyne moze dishonour and damage than the hurt which he hath done vnto thee doth amount vnto, I then reioyce and comfort my selfe. For his ingratitude knowe, every one wil mock him, and will bewaile thy damage, and by that meanes thy honour shall encrease, and in the ende shall haue victoꝝ & glori-

I. b.

ous

The first booke.

ous triumph my selfe to reduce him to thy service, shewing him his fault. And I promise thee that I will not cease, vntill such time that I haue reduced thee victorious, and ioyfull: and therefore I pray thee spare me not in any thing that I may pleasure thee.

Hovv to vwrite a Letter of complaint
for a misfortune, demaunding
counsell or consolation.

Such an Epistle or Letter must be deuided into three partes. First to get beneuolence, declaring that the good loue which we haue together, doeth moue vs to write our fortune, for to haue consolation & comfort. Secondly we must declare the case. Thirdly, to demaund counsell, ayde. &c. saying that in him consisteth our onely hope, desyring that we be not defrauded of our intent, offering our selues. &c.

The

The Example : wherein a Father lamenting the death of his sonne writeth to a frende of his.

I Would, my singular and déere frende, had it ben the good pleasure of our lord, that within these thzee days you had ben here with other my frendes, for to see the griefes, lamentations, weepings, and intollerable afflictions that I had and yet haue for the death of my sonne : for if you had ben present, I knowe for a certentie that you wold not onely haue had compassion, with mee and other my good frendes, but you should also haue muche ayded to haue releued me of my mortal griefe. But bicause it is impossible, as wel for the time & also for the distance of place betwixt vs, I haue thought good to write vnto you by these presents the dolorous and greuous passions that synce that day I doe intolerably susteyne, hoping that for the friendship which you haue hadde with me synce our youth,

the

The first booke.

the which hath alwayes encreased together with our yeres, I might receiue fro you som cōfort. You know well ynough, and are wel aduertised of the pouerties, afflictions, inconueniences, perils and dangers which they suffer in this moztall world that beare charge in the common weale: and likewise those that in the midst of the multitude of their riches doe liue in tribulations, and are continually in sorrowful & miserable troubles and vexations. But as concerning me, (to make a very heape of my ordinarie afflictions) I had one little sonne, so swete, pleasant, and amiable, in whom I tooke all my comfort and recreation. For his onely presence, or his onely speache, did often resolue me from my great fantasies, taking from me all melancholy, yea he was my onely pastime: but now I poure out teares of sadnesse so much the more, for that I knowe that death hath ben cruell vnto me, who throught his enuie hath taken away my sonne, he hath killed my onely hope, my consolation, my lyfe, & him from whome came
all

all my ioy, and therefore do I now su-
steyne great wzath and melancholy, I
know not where to seke comfort, nor
what I should doe, or say. And therefore
haue I thought best to write vnto you,
as to my singular and perfecte frende, to
the end that you might wayle with me, &
that it might please you to giue me com-
fort, doing as you haue ben accustomed
to doe: for you haue many times relea-
sed me from great calamities, through
your good counsell and reconciliacion.

How one frende should ansvver
another, comforting him
for his losse.

The letter must be deuided into
three partes. First declaring
the griefe that he hath, which he
estemeth to be euen vnto himselfe
in augmenting it. Secondly to
giue comfort by three or foure or
more reasons, concluding that it
is good to take comfort. Thirldy
to giue a certayne hope, offering
to

The first booke.

to do all things possible, and especially for his consolation.

The Example : wherein one frende
comforteth another, for the
death of his sonne.

I Bitterly bewailed (my most singular
and perfect frende, and could not keepe
in my teares, when I red the Letters
which you sent me, making mention of
the death of your sonne. And I aduertise
you that I was constrayned so to doe for
the good loue that of so long tyme hath
ben & is betwixt vs two, the which caus
seth me to feele the lyke dolor and griefe
that you haue in losing the p[re]sence of a
childe so wel taught and of so good a wit,
and entrance of good maners, wherfoze
I maruell not though in him did lye all
thy consolation: For I thinke that if our
lord should not sende you ayde and suc
cour in so great a tribulation, you wold
be consumed with weping and wailing,
and would dye immediately after him.

Not

Notwithstanding through the prouidence
that is in you, you know y^e a man ought
not to be^r no^r greue him selfe beyond
the limits of reason, by the which all de-
solacion ought to be chased frō the harts
of men: and if it were so that you were
deuoid^e of reason, through the excessive
dolour which you haue suffered to rule in
your hart (not considering that your
sonne was mortall, that you haue be-
got him mortall, nourished him mor-
tall, & that he is mortally dead, rendring
the tribute of nature euen as it is ap-
pointed to euery one of vs) yet should
neither my letters no^r consolacion serue
to no effect. But sith in dæde you know
well ynough that both yong & olde, yea
euen your selfe shall wax ripe and dye,
ceasse therefore such weepings and la-
mentations, which better besæme the fe-
male kynde, than a wise and prudent
man, such one as you are, and mitigate
your strong passions with stronger rea-
sons, in doing the dæde of a vertuous
man: employ now your wysdome, se-
ing that it is time & needefull, to the ende
that

The first booke.

that euery one, (yea they that know you not) may see to appeare in your persō the constancie and patience which you haue tolde them to be in you : I well remember I haue oftentimes seene you reioyce in prosperitie : and therfore if you shold now shew your selfe otherwyse , you should giue occasion to think that it were your custome at sometimes to reioyce, & afterwards bitterly to sorrowe. The remedie against such mutabilitie and vnconstantnesse, is equally to sustaine all prosperous and aduerse fortunes. Therfore at my request, let not so many vertues which are in you, remayne deuoid of patience. I know that you vnderstand this, and a thousand other good reasons meete for such a purpose, better than I am able to speake or write them vnto you, yea you your selfe haue accustomed to comfort your frendes being in aduersitie. And I aduertise you that this which I write vnto you, is not to instruct or teach you, but only to giue you to vnderstand the great good wil that I beare vnto you, and that I wold according to my power

The first booke. 43

possibilitie pleasure you both with body &
goods without sparing of any thing.

Hovv to vwrite letters being in exile,
vnder hope to obtaine resti-
tution, ayde, counsell, or
comfort.

WE must deuide our Letters
into three partes : First, to
purchase the beneuolence of the
person to whome we write, ho-
ping of his loue and prudence, by
the which he may vnderstād, that
such a fortune is common to all
men. Secondly, to shew the good
deedes that we haue done to our
cūtrey, or vnto him by whom we
are exiled, neuerthelesse not bling
any arrogācie, but to the end that
we may euidently shew that we
are wrongfully exyled, then shall
we declare through whose iniu-
ry it was, as by our enemies. &c.
whome we know doe hate vs in
G. j. that

The first booke.

that they shew vs ingratitude & iniury: Afterwards, we must say that we hope to haue vpright iustice, by the whiche we shall obtaine honor, and our aduersaries be confounded & punished. Thirdly we must thereupon Demaunde ayde and counsell, recommending vs and our matters to our friend, which we willingly present vnto him.

The Example: wherein *Cicero*, lamenteth to *Lentulus*, that for the hatred of *Clodius* he is exyled.

IT is my custome (my singular frende *Lentulus*,) when there hapneth vnto me any aduersitie, to haue recourse vnto my frendes, for theyr ayde, counsel, or consolation. Wherefore vnto you, whom I repute not onely my frende, but aboue all other most especiall, for y you esteeme my

my aduersities to bee yours) I haue
thought good to write a misfortune which
is hapned vnto me through malyce : to
this ende that by your ayde and counsel,
I might in so great an euill fynde some
comfozt and remedy. Euery one knoweth,
and it is common inough to all
men, what great paynes, trauels, and
charges, I haue manfully susteyned, to
illustrate, defende, and preserve the
publike weale, and so doing I haue
bestowed not onely my goods, but also
my time and labour, which leauing vn-
done I might haue profyted in other
greate affaires. True it is, that in so
doing, I haue obteyned honour, but you
know that the wicked doe alwayes ma-
lyce the good, and can not suffer vertue
to haue place : for through their wicked
sleights & subtilties they haue so wrou-
ght that all the profit & commoditie that
I deserued, & had of the publike weale, I
haue now in one houre lost it al. Against
me is raysed by this wicked & hatred of
God & the world, Clodius, vnto whome
G.ij. I

The first booke.

I haue done many good deedes, whereof
(as vngrate) he will not remember him
selfe, but shewing his malice, doth ren
de me euill for good, going about to put
me to death: for he hath inuēted a thou
sand fictions and dreames befoze the Se
nate, & with his false wicked witness
lyke vnto him self, hath so wrought that
I am banished & sent into exyle: where
by I am falne into such sorow & griefe,
that I esteeme the death to be much swe
ter, and lesse paineful, than to liue in such
torment. And certainly it were impossi
ble for me to liue any longer, if there
remayned not vnto me a certayne hope,
which cōforteth me, that is, that a tyme
wil come, wherin the truth shalbe kno
wen, and my honoꝝ wholly restored, and
then shall I haue an ende of these euils.
And to the end that you might haſtē this
time, I pray you herein geue me ayde,
comfozt and counsell, for of you onely I
require and demaunde it, offering vnto
you rewarde and gift of me, my family,
and goodes, with humble recommenda
tions.

How

How to comfort our frend in
his exile.

Vpon such an occasion we must deuide our Letters into three partes. First, must be declared the grieffe that we sustaine for the aduersitie of our frende, which we must say to be cōmon vnto vs by reason of our mutuall loue. Secondly, we must get the beneuolence of his person, by praysing his great wisdom and vertue, declaring vnto him the byces of his aduersary, who through enuie hath ben the cause of his exile. Thirdly, we must put him in hope shortly to retorne, and to be restored to his honor, with promise to employ our selues to the vttermost of our possibilitie.

The first booke.

The Example: vvherein *Lentulus* comforteth *Cicero*, who through the malice of *Clodius* was exyled.

I Can not giue thee to vnderstand by wryting my (singular friend *Cicero*) nor expresse vnto thee by any meanes what and how great dolour and sadnesse I had when I first conceiued by your letters, that this false and wicked *Clodius*, thzough hatred and yll wil had banished and expulsed you out of our woorthy Citty. And certainly my frende, I am not only sozry for your aduersitie even at the very heart, but also when and as often as I remeber that he that hath done so many good dedes to his Cuntry is thorough enuie exyled, then gusheth from myne eyes such a spring of teares and in so great abundance, that by good similitude they may rightly be called a very Riuer, for the great loue that I haue to you. And for a truth, it wold be so continually with me, if I were not restrayned by thincking y thzough great wzong, & to the great dishonoz of them that did it, you are thus exyled. Lord God, it is wel knowne

knowne vnto the what humanitie & gentlenesse you haue shewed the, insomuch that to none were he neuer so base, you haue at any tyme refused your paynes & labour, were it for the weale particular or publick, but with a certeine deliberate benignitie haue studied to please al, without being any refusall, disdain, or arrogancie, which are vertues worthy of great prayse, commendation, & reward. And yet through y^e enuy of a mischeuous flatterer, a seducer of the people, hauing nothing misdone, are sent into exile, euen as though you were a Traitor or malefactor: but y^e violence y^e is done vnto you & the violence of Clodius wil haue an end, for they can not alwaies endure. Therefore my dere friend. take vnto you a good courage, & setting a syde sundry small conclusions which can but hurt, haue a good hope, & consider y^e ill luck can not alwayes continue in one place, for fortune is mutable in hir doings. Consider y^e you haue yet many friends, yea & though there were but onely I my selfe, whom I think am not one of y^e least, yet I wold hope by y^e help of god, that within short space y^e malice

C.iii. of

The first booke.

of Clodius should be banquished and the truth knowne: & for my part I will spare nothing, to the ende y in short time you may be restozed vnto your former honours and dignities, and be shamefully deieted and punished.

Hovv to vvrite expositiue letters, certifying the vvitnessse or notyce of a thing.

When we vvrite Epistles or Letters giuing to vnderstand of the vvitnessse, history, or knowlege of the vvitnessse of any thing, we must parte our Letters into three parts. First, to get beneuolence towards our selues, declaring that al is for the loue of Justice and veritie, to the ende that thinnocent and iust be not opzessed, & that for the great loue that we beare vnto him, to whome we vvrite we testifie the truth of that which is demaunded. Secondly,
we

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we must declare the full circumstance of the fact. Thirdly we must say, that we haue certified that which we know of a veritie, & that if we shall know any more either of y^e or of any other matter, we will gladly shew him plesure.

The Example : vvherin *Cicero* testifieth vnto the iudge, that *Clodius* vvas at Rome, the same day that the sacred things of *Vesta* were
violated.

I Am requested by you (Judges of equitie) to say that which I know concerning the cōtrouersie betwene the honest order of the *Patrones* of the one part, and *Clodius*, for the violence of the sacred things of the good goddess *Vesta*, on the other part, to wit whether the day of the same violence, *Clodius* was within *Rome*. Although (my Lords) y^e I desire not to hurt any person, but desire Justice and equitie to be redyed vnto euery one: And

G.b.

to

The first booke.

to cause the same to be obserued & kept,
I wold rather chōse to dye than to con-
ceale the truth: my Lords, I aduertise
you that the daye of the sayde violence,
towards moꝛning I saw Clodius in the
field of Mars, and about seuen of the
clock in the Euening, he supped with
Pompeus, and almost all the day I sawe
him about the Temple of Caesar, and a-
bout thꝛee of the clock in the after noone
he went hastily into his house, yet not
withstanding I know not wherfoze. &c.
This which you desyꝛed to vnderstande
of me (my Lords) I haue wꝛitten it vn-
to you accoꝛding to the pure veritie: and
if you know any other thing wherein I
might doe you seruice, you haue me to
cōmaund, and I to obey and do it.

How to certifie some newes
lately happened.

TO certifie some nouell or new
thing, the Letters must be de-
uided

uided into three partes. First, we must purchase beneuolence to our selues, declaring that we are inclined to write vnto him, as vnto our frende, of newes which happened, as well in publike affaires as in priuate: for we know wel that he taketh pleasure to heare speake of them. Secondly, shalbe declared the history, be it of Battaille or other businesse. Thirdly, we shall say that that which we haue written vnto him was not to haue bin left behinde without aduertisement, promising him that we will not complaine of our labour in writinge alwayes vnto him lyke newes, prouided, that we know them to be acceptable vnto him.

The first booke.

The Example : vvherein one frende
writeth vnto an other of newes
of the Court.

I know (dere & perfect frend) the greate
desire that you alwayes haue to vnder-
stand & know the things that are done
in this citie of *London*, for the profit of
the publike affairs, wherof you are a ve-
ry pillar, and can not long absent your
self, but that your absence shalbe lamen-
ted, for the good loue and godly fauour
that you alwayes beare vnto the commo
weale, in such sort, that your heart can
not be contented except you be aduertis-
sed by some of your friends of the newes
that dayly happen. Therfore to pleasure
you, and to doe you agreable seruice,
euen as I am bounden, I haue thought
good to write vnto you y^e which is lately
happened since your departure. Upon
Wednesday last in the morning, newes
were spread abroad by a Poast, through
out the whole Citie, and euen vnto the
eares of my Lordes of the Courte, and
of the Citie, that there was in this Citie
great

The first booke. 49

great abundance of Ruffians, and other such hurly burles of wicked people, called Roages, who in the night time make and commit manie execrable crymes throughout the towne. Thzough which occasion the counsell assembled, dyd deliberate to knowe what was to be done. And after all opinions, there was ordeined a newe watch of the burgeses and inhabitants of the Citie, and that every one should hang forth Lanterns & Candle light, to giue light in the night, and that vpon great sozseids : which is done according to the ordinance &c. Mozeouer. &c. Thus haue I witten vnto you the newes, whiche I know at this present, and if there come vnto my notice any other thing woꝛthy to be knowne, I wil wꝛite it vnto you incōtinently, not thinking much at my trauel, as well in this, as in other things, by the which I may pleasure you. Recommending me vnto your good honour.

How

The first booke.

Hovv to aduertise one, of the
conditions of ano-
ther.

Letters to aduertise the condi-
tions or maners of any person
must be deuided into three parts.
First, we must get beneuolence to
the person of whome we write,
saying y we haue don our diligēce
to enquire of the maners, and to
haue kuowledge of the person, or
of the thing wherof we intreate:
but if we write of our selues, we
must omit the first parte, and in
steade thereof purchase beneuo-
lence to our selues, excusing vs yf
peraduenture we saye any thing
of our selues, that it is not for ar-
rogancy, but euen onely to make
vs to be knowne vnto him, that
desyrezeth to vnderstand what we
are:

The first booke. 50

are: and that done go forwarde
with the thirde parte as befoze.
Secondly, we must make recitall
of the maners & conditions, &c.
Thirddly, we shal say that this is
all that we know at this present,
of the person or of the thing, be-
ing redy to enquire moze and al-
so cause it to be manifested. Offer-
ring our selues &c.

The example: wherein *Cicero* de-
clareth vnto *Cæsar*, the con-
ditions of *Appolonius*
of *Rhodes*,
Orator.

There is nothing so difficile, weigh-
tie or paynesfull (Noble Cæsar)
which with a free heart, for the
loue of you, I would not take in hande,
throughe the singular and affectuall good
wyll the which I doe beare vnto your
most noble Maiestie : And thereunto
I

The first booke.

I feele my self bounden, by meanes of y^e benefits & gratulations y^e you haue done & stil daily do vnto me. You haue w^rittē vnto me that in all diligence I should enquire of the maners and conditions of Appolonius of *Rhodes*, and that I wold w^rite vnto you the veritie. I do you to vnderstand, that in the iudgement of all thē that know him he is a singular man, and not onely in *Rhetorike*, but also in *Philosophie*, doeth get by his w^orkes an immoztal name. And I certifie you, that when he departed from *Rhodes*, he went vnto *Athens*, and there found not his lyke, in somuch that the Students sayd, that he was a second Pallas, yet once againe descended from the bzaine of Iupiter into their Citie. Many other things might I w^rite vnto you of him, but wherefoze? For whosoever you shal enquire of, you shal fynde them to haue the like good opinion of him: so that if you cause him to come to the Citie, you shall do a singular cōmoditie, not onely vnto your self, but also to the whole common weale. And if you will that I shal do any other

other thing for you, beholde I am altogether redy to please and obey you, recommending me once againe vnto your good grace.

Hovv to vvrite a Proficiat or Congratulation, for an Office,
or Dignitie.

WHen a man hath obtained an Office or Benefice, or any other thing by his good fortune, & that we would shew our selues to be ioyfull of it, we must deuide our letters into three parts. First beneuolence to the person vnto whome we write, with commending of his merits and vertues. Secondly, to declare our affection by the which we doe participate of his ioye. Thirdly, to pray vnto God that the same dignitie, office, or fortune may be vnto his profit, and perpetuall praise, offering

H. J. ring

The first booke.

ring our whole seruice. &c.

The Example: vwherein one friend
reioyceth with an other of the
office that the king hath
giuen him.

I know not whether vnto me or vnto
you, singular friend, I ought to say *Pro-*
ficiat, for the office which through your
vertues and speedy diligence you haue
obtained of the king, and I assure you
that the profit, honour, yea and gloze, if
it be lawfull to glozifie in wel doing, are
of no smal estimatiō, sith in so yong age,
you haue obtayned such dignitie, & sur-
passed the merits of your elders, where-
of I ought muche to reioyce: for from
henceforth your vertues shall be mani-
fested, and my honours and profit shall
encrease, seing that I haue such a friend,
who through the brightnesse of the glo-
rie hapned vnto him, shall driue from me
the darkenesse of grieffe, and shall cause
me to haue good participation of his ho-
nours, ioye and profit. Much good doe it
you therefore this dignitie, which you
neuer obtained through ambition, but
onely

onely through the vertues that are in you, for the which there are yet greater benefits due vnto you. And as for my parte, it is not without a cause that I reioyce, for the benefits of fortune are common amongst friends, & causeth the loue which is in both their bodies to haue but one spirite, and in bothe of them is perceived but one only minde. I beseech God that you may still prosper & go forward from good vnto better, & that by your vertuous faith you may purchase immortall glory, and as long as you lyue to remaine in his holy fauour and grace

Hovv to vvrite Letters reioycing
for our frendes health, or safe returne.

If your frend haue recovered his health, or be safely returned from his iorney, in such a case our Letters must bee deuided into three partes. First, to get beneuolence of our owne behalfe, for that we were sore affrayde of his sickness, or that there should happen vnto him any misfortune or ad-

H.ij.

uer-

The first boke.

uersitie abroad in his voyage. Secondly, to declare the ioy that we haue had of his mending, or returne, praying vnto God to kepe him from all euill. Thirdly, to offer our whole seruice. &c.

The Example : vwherein one frend
reioyceth of anothers recou-
ry to health.

It is not possible for me to write vnto you, neither is the heart of man able to thinke, (my singular and perfect frende) what sorow and grieve I had when it was reported vnto me that you were greuously sick, & in great danger, for then me thought that I euen felte your sicknesse, through the good wil and loue that I beare vnto you, and wold gladly that my sorow might haue diminished or eased your passion. But by suche and lyke meanes that I had greate sadnesse, and grieve, for the first newes: I haue now inestimable ioy, for that it is tolde and
af

affirmed vnto me for a certaintie, that
you haue wholly recovered your health
and welfare. I giue vnto you the *Profici-*
at vobis (my singular frende,) for suche
a treasure recovered, and beseech our lord
that he will preserve and kepe you in as
good and long helth, as I wold wish even
vnto myne owne person. And I giue you
to vnderstand that J.N.M. and all the rest
hereabouts, are (thanches be giuen to
God) in good health and welfare, prest &
redy to accomplish all your good requests
and commaundement.

How to exhort to vertue and
to good maners.

To exhorthe vnto Vertue and
goodnesse, bee yt to auoyde
griefe, or to get profit, the letters
or Epistles must be parted into
foure partes. First, to acquire be-
neuolence by reason of the mat-
ter, declaring how worthy it is,
how profitable and necessary for
him

The first booke.

him vnto whome we write, and
thē, that it shalbe a worthy praise
for euerie good man so to doe. Se-
condly, shalbe expressed the thing
to be possible and easy to be done.
Thirde, that it is very necessary
for him to doe it, and if he doe it
not, that there may happen vnto
him damage & dishonour. Fourth-
ly, and finally, to declare what is
to be done : and this latter parte
may bee placed in such order as
shall seeme good vnto the endyter.

The Example: vwherein a frende
exhorteth a yong man to ob-
taine vertue.

There is nothing in the world (wittie
yong man) that more profiteth as wel
to atcheue to common as priuate goods,
nor which causeth more to augment and
get honoꝝ and good renowne, than the
trade

trade of good maners and vertue, for by that meanes the wise, not onely in their houses, haue taken a forme of regiment by good order keeping, but also kingdoms and publike affaires are by them gouerned, mayntained, and augmented. Beholde the Athenians, the Romans, and diuers other, haue they not alwayes flourished when vertuous and wise men had the gouernemēt of their publike weale? And further I may well say that a man whiche hath vertue in him, doeth shyne with such a grace, that he may easely be exalted and eleuated from base estate into high honoz, & get immortall prayse. For this cause, and for the singular loue that I haue vnto you, I haue willingly thought good to moue and stirre vp your corage to the attayning of vertue, considering the good disposition, and the beginning of a good spirite that God hath endued you withall, whereby you surpasse all other your companions: not y I do mistrust the courage y you haue to study, but more & more to animat you in
D.iii. your

The first boke.

your good purpose : Neuerthelesse (my
welbeloued) I consider that your studie
is somewhat difficil, but I assure you y
y fruite thereof is very profitable wher
unto a man may easely attayn without
great paine. There resteth but onely to
haue a desyre to become a worthy man,
and a good corage to study well, especial
ly in good Sciences, to accustome to good
maners, getting wisdom and vertue, &
by this meanes shall we please God, be
beloued, prayesed, and honozed of men.
Wherefore I besech you my frende lose
not your yong yeares in ydlenesse, which
leadeth the blynde to all gluttonous vo
luptuousnesse, and maketh a man weak,
ignoꝛāt, poꝛe, vnfortunate, full of shame
befoze old age cometh, which is altoge
ther vnprovidēd foꝛ, and to late to be re
medyed. Moreover (my well beloued)
consider that in this Citie there is great
nede of wise men, foꝛ to gouerne y pub
like affayres : And if you do your ende
uor, there is no man living that hath a
better meane, than you haue, consyde
ring the place and house from whence
you

you are descended, and the faculty that
God hath giuen vnto you.

How to dissuade our frende from
reioycing vnadvisedly or
foolishly.

If we intend to dissuade a man,
that he reiceice not vnadvised-
ly or that he do not a thing which
he thinketh to be good, & is not,
then must we deuide our Letters
into foure parts, as befoze. First,
shalbe declared the disprofite of
the thing, if he doe it, and how it
may be hurt full, for that it is vn-
iust and dishonest, not agreable to
a good man. Secondly, that he
ceasse & desist fro his purpose, de-
claring vnto him what he ought
to doe. Thirdly, how easy it is to
leauie it. And fynally, how neces-
sary it is to doe that which we
counsell him, offering. &c.

H.v.

The

The first booke.

The Example: vvherein *Cicero* dis-
suadeth *Curio* from reioycing
that *Caesar* is made
Emperoure.

THe common opinion of all Philoso-
phers and wise men (worthy knight
Curio;) is, that there is nothing more
vnbonest, vniust, and pernicious, than to
reioyce of the destruction of the publike
weale: & he is so much the more worthy
to be blamed & dispraised, as to oppresse
he would receiue praise, or glouifie him-
self with priuate vtilitie, sith that for the
preseruing of y^e publike weale, we ought
to hazarde our selues euen to the very
death. And I vnderstand that you reioyce
euen to the vttermost for the victorie of
Caesar, in such sort that it is openly per-
ceiued, and can not therefrom withholde
your selfe, wherfore I greatly lament
your simplicitie for letting your selfe to
fal into so great an error, as to reioyce
of your owne ruine, your parents and
frendes, your Citie and the whole com-
mon weale. Therfore I earnestly request
and praye you to leaue of this vnconsi-
dered.

dered and immoderate delectation & re-
ioycing. And notwithstanding all this, I
haue so good an estimation of you, that
you are not deuide of sense, but that
shortly you will perceiue your errour, &
conuert this foolish ioy into bitter mour-
ning, considering the euil that foloweth.
For lyke good and loyall Burgesse, you
shall well think that the libertie of all is
conuerted into miserable captiuitie, the
which to recouer, euery one sought to ex-
pose him selfe even to the very abando-
ning of his life. And therefore in all ca-
lamities, miseries and troubles, it is not
necessary onely to remedy this your such
reioycing, but it is also very conueniēt &
decēt to bewaile and lament continu-
ally the damage of your cuntrey, of your
nation, and of your Citie, whose execra-
ble ruine is now begun, and from daye
to day will greatly encrease through the
multiplication of most wicked people,
and many other apparaunt myseries
and greuous perditions, which will bee
executed sooner than you doe thinke for,
the

The first booke.

the which to auoyde, it were rather to be desired to dye than to lyue. Ceasse therefore to reioyce, and begin to lament your publike weale, and if you haue no pitie of y^e publike weale, yet at the least haue pitie of youre neighbors, and of your owne selfe.

How to write letters exhorting
to lamentation.

BE it for misfortune priuate or publike, the Letter must be diuided in foure parts. First, to say that it is bothe iust and honest to bewayle the aduersitie of oure frende, or of the affaires of the publike weale, seing that in such a case the calamities are as it were oure owne. Secondly, to shew the case, thereby to moue lamentation. Thirdly, to exhort to bewayle it. Fourthly that it is necessary so to do, to the end that after the grieve and affliction, remedy.

medy may be sought, promising
to doe for him. &c.

The Example: wherein *Cicero*, ex-
horteth *Plantus* to lament the
oppression of the pub-
like weale.

WE are constrained, (my friend Plau-
tus, as well by deuine as humaine
right, next to the honour of God to ex-
pose and venture al that we haue for the
safegarde of the cōmon weale, the pros-
perities whereof ought not onely to re-
ioyce vs, but also the aduersities thereof
ought to cause vs to lament & greuously
sorrowe euen as our owne: yea & further
we ought for it to hazard our life vnto
all dangers, for to preserve and defend it.
This hath caused me to write vnto you,
for the miserable state of oure desolate
Citie, to this ende that you should la-
ment with me and bewaile our ruine &
perdition. And for the first, you should
vnderstand that I am dismissed and de-
stitute of the dignities and authorities
wherein

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wherein I shyned in the Senate, through the malice and iniquitie of Cæsar, who causeth himselfe to be called the Monarchal Emperour, and hath not onely consumed away the Fathers & Senators, but also from great and small hath taken away the name of libertie. Who can be of heart so hard, to abstaine himself from teares and lamentations; sith our libertie is thus lost? what resteth there now but that with me & others you bewaile, sorowe, and lament such misfortune. And if it be sayde that it is necessary to augment my sorow and poure out teares, in such sort that ther may be found some maner of playnt, which may remedy our iniury, by doing some laudable dede, I assure you that with him that wil enterprise it, I will not refuse that labour but will hazard in all damages bathe head & life, & wil be one of the foremost to haue againe & recover the liberty lost.

Howv to dissuade from sorow.

When we write letters dissuading from sorow and lamenta
ta

ration, we must deuide them into foure parts. First, to declare that it is dishonour and damage in such a case to shew himselfe sorrowful, considering that euery wise man ought of dutie to shew him selfe equal, as wel in prosperitie as in aduersitie, and that the matter it selfe giueth no occasion of griefe: and thereto may we adde if we will, a reason by the whiche we may shew him that to remayne to much in suche sorrow, it were dishonest. Secondly, it behoueth to enforce our selues to conuert the same sorrow into ioy. Thirdly, to shew by good reason that he ought to reioyce. Fourthly, that it is necessary to leaue suche griefe and sadnesse, alleaging some reason for the same purpose.

The

The first booke.

The Example : vvherein *Brutus* dissuadeth *Marcus Antonius*,
from sorrowing for the
death of *Cæsar*.

A Good man of duetie (my frende
Marcus Antonius,) ought not onely
to loue the prosperitie of the common
weale, but with al his power to aduance
it, and being aduanced to kepe and pre-
serue it, and also for it to hazard his life
euen to the very bludshed, if it so be
nedefull : and he that doeth not so, is
woorthy of great reprehension, and gre-
uous punishment: and certainly it is not
laudable, but very detestable and disho-
nest for a particular profit, to consume
the publike profit, and he that so doeth
ought shamefully to be throwne downe
to death, and not woorthy to be lamented
of his frendes. But bycause I see that for
the death of *Cæsar*, you poure out abun-
dance of teares, therfore can I not chouse
but much maruell of you, sith you haue
alwayes ben a loyall *Burgesse*, and that
not onely the common weale hath ben
through

thzough you augmented, but also vnto them y haue thereunto ben cōtrary you haue alwayes ben a rigozous hinderer, a strake iudge, & an inuincible defender, moze than though they had offēded your owne person. Wherefoze take vnto you againe your olde custome, and be not greued for the death of so cruell a tyrāt, which death all y woꝛld ought to desire, and thereof to reioyce, bycause he had taken away our libertie, and destroyed our publike weale, for his pꝛiate pleasure. Wherefoze me thinketh that for such a death you ought rather to reioyce than to sorrow: sith that by the death of so wicked an vsurper we are returned into our foꝛmer libertie. Deliberate therfoze to reioyce your selfe with vs. And take good hēde that in our company you be not perceiued to be sad in heart noꝛ in countenance: I assure you that it is necessary so to doe for the auoyding of suspicion in your person, pꝛaying you that if you would haue any thing of me, doe but commaund it.

I.j.

Hovv

The first booke.

Hovv to vwrite Inuectiue Letters, re-
prehending either frende or
enimie, for some cryme,
or ignorance.

Inuectiue Letters must be deu-
ided into thzee partes. First, we
must get beneuolence of our owne
behalf, saying that not willingly
but by cōstraint we haue wozitten
it vnto him, & y we haue long time
cōcealed it, but bicause he stil cōti-
nueth from euill vnto worlfe, we
haue thought good not to endure
any more of so euil a man, whose
wicke dnesse might do great hurt,
if they were not corrected. Secōd
ly, to declare the matter whereof
we will reprehende him, in allea-
ging reasons fit for that purpose.
Thir d ly, if he be our frend, to de-
clare it with gentle language,
admonishing him louingly, and
shewing the incōueniēces which
might

might ensue if he should hereafter doe any such matter. And if he be an enimie, to get beneuolence on our behalf, saying that we doe not disdayne him, nor that wee would any more inuey againste him, to the ende that he shoulde not think that we haue done that through hatred, which in deede we haue bprihtly done, still des- seruing to speake somewhat more amply an other tyme when place and tyme shall serue.

The Example: wherein *Cicero* in-
ueyeth against *Lucius Catilina*,
who conspyred against
the publike
weale.

I know not any thing at this present
(*Lucius Catilina*) wherewith I am
more intollerably greued, and which is
more painefull vnto me, than to haue
A.ij. knowne,

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knowne, and to haue ben aduertised, by y^e report of diuers thzough their Letters, that you haue conspyzed agaynst your cūtre, the which to pzeferue, you ought, willingly, and with a noble courage, to chouse euen the death: & in asmuch moze as y^e publike pzofit is to be pzeferred before the particular, somuch the moze is it a wicked & detestable thing vnto him y^e enfozceeth him self to hurte yt And I assure you, had it not ben for the great affection and loue that I beare vnto you, I would rather haue chosen to haue holden my peace, and to haue passed vnder silence, than to wzite vnto you of it: but I haue thought good to aduertise you, to the ende that of your self you may iudge and know your fault. What is the fury, rage, or rather diuellishnesse that might moue your heart to consent vnto so horrible and brutish a matter? where is he that durst th ncke that suche a damnable crime could be committed by any man? but especially by a Lord, a Burgesse, & a neighbours sonne of the Citie? Are you of the *Romanne* bloud? dare you vnto
your

your neighbour, nay rather vnto your
selfe, put to your hand foꝛ to shed bloud?
• Doe you take pleasure to heare yong
childzen warpe? noble dames lament? &
good olde men discomfozt? when they &
euen your owne parentes and frendes,
shall see the death of their ffathers, hus-
bāds, wiues, childzē, their goods spoyled,
their houses burnt and desolate? would
you haue no pitie of the desolated Se-
nate? Alas, haue at the least pitie vpon
the Temples and sacred places, & set all
these things befoze y eyes of your reaso,
& consider what pitifull ende might fol-
low. You may peraduenture say that I
desire dignities, honours, and authoriti-
es: Alas, what authoritie honoꝛ. oꝛ dig-
nitie, may a man fynde in the cominaltie
desolated? in y publike weale perished?
in teares & depopulation of the Citie?
Certainly in my iudgemēt, ther are nei-
ther dignities, honours, noꝛ authorities,
but only those which are gotten by ver-
tue, & I know not any thing of greater
vtilitie, oꝛ greater gloꝛy amongst men,
thā to be vertuous in y publike affaires.

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Thers.

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Therefore are you greatly deceined, if you speake for immortall glory by oppressing the publike weale. Take good heede lest hoping and thinking to get name of immortall life, you lose not in a moment your temporall life, getting shame, dispraise and dishonour for ever. Thirdly, cast of from you, I pray you, such vnclemency, and apply your selfe to serue the publike weale, which may adorne bothe you and yours with greate and precious ryches, to the end that you being gently reconcyled, may ioyfully lyue with vs, in the quiet peace of the cuntry, to your glory and praise. And so doing you shall fynde me alwayes redy to ayde you to the vttermost of my power.

How to write expugning Letters,
either to frend or enimie, for
charging vs with a
faulte.

Letters repugning as well to frend as enimie, excusing our selues, or denieng the matter, are made in two sortes: For if it be our frend

friend that peradventure doth accuse vs secretly, it behoueth to vse modest language by maner of excuse. But if it be our enimie we must defend our selues playnely & freely of þe cryme by him imposed, & in both sortes we must deuide our letters into threeparts. First, we shall say we are to be excused, either for that it is not so, or that through imprudencie, malice or enuie, he hath inuented that matter against vs. Secondly, be it to frende or enimie, we shall say to our frende vnder correction, and to our enimie freely & stoutly that he himselfe may be reprehended of the like case, or of the very same, yea or else of a greater infamie, saying þe ought rather to haue regard vnto himselfe, than to entremedle with blamig a nother.

I.iiij.

Thirde

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Thirddly, if the Letters be to our frende and vnder correction, we must promise neuer to retorne to commit such a thing: exhorting him likewise to take heede vnto him selfe, for the matter whereof we haue enformed him. If it be to our enimie, we shall playnely exhort him to leaue of his detrac- ting, and that if he cōtinue to say what he will, he shall heare what he wolde not. And if we write vn- to a third, we must praye him to admonish our enimie to holde his peace, and shall excuse our selues, saying that we would not haue him offended, although we haue spokē yll of our enimie, for it hath not ben for malice or yll will, but onely for to cause his malice and ill report to cease.

The

The Example : wherein *Catiline*
purgeth himselfe to the Senate
of *Rome*, for the cryme of
coniuration imposed
against him by
Cicero.

IT is always my custome & condition
(Notable Lordes and Fathers) to flie
wicked detractours, and to haue in great
horour the diffamers, who like wolues
rauiſh the good renowne of good people :
and there is nothing that ſeemeth vnto
me moze detestable, moze dishonest, nor
moze abhominable, than in the absence
of a man to dilacerate and teare in pee-
ces his honour : and against them doe I
manfully fight, this notwithstanding, I
can not hinder their Serpentyne & Ue-
perous tonges, from committing such
iniuries. In number of whom, and of my
flatterers, is this wicked enuious serpe-
ntyne Cicero, enimie to God & good men,
and to the publike weale, who incessant-
ly inuenteth new dreames against mee.
I haue refrayned as much as I could to
I. b. an

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answer vnto his sclanderous lyes, by
cause I would not be noted as he is, to
be a babler, and of dishonest language.
And bycause that from day to day his ve-
nom encreaseth & is vomited out from y^e
vnto worse, vnder your corrections my
Lords, & in your presence, I haue thought
good to discharge me of two labours.
The one to answer vnto him, and to
purge my selfe of the crimes by him fals-
ly imposed against me: and the other to
giue you to vnderstand and to declare
vnto you, his execrable maners, vices, &
cursed conditions, to the ende that you
might heare and vnderstand his deceitfull
and crafty enuies, & not giue credit vnto
his words. This wicked enuious and se-
ducer of the whole publike weale, sayth
euerie where that I, who (with out boas-
ting my selfe) am loyall, haue conspired
against my cuntry and publike weale:
this wicked stranger and sower of all
sedition crieth against me, who am a pa-
tron and member of the common weale,
that I would destroy it, euen as though
the members should destroy the body: is
it

it credible? ought a mā to beleue it? And neuerthelesse he publisheth it as though it were true. I woulde faine know by what coniectures, or by what signes, he could perceiue it, if he would not say that he had dreamed it. But this wicked persō turneth such lyke & other euils as are in him, vpon me. Certes my lords, he is so stuffed with iniquities, y he must needs burst & vomit out his popson. He neuer did good in this Citie, he neuer loued any, but day by daye he spyeth how he may worke displeasure and damage to some good mā or other. Take hēde therefore how you giue credit to this wicked & damnable man: It is not yet long ago since he came into this Citie his feete all dusty, & vnder colour of vanitie, and of a litle Kethozike that he hath, & which he vseth, he hath conuerted a great quantitie of poore people, whom he hath by his arte, fraude and decept despoiled of their goods, and by that meanes is growne vp to great ryches. Which way shold there haue come vnto him so many houses, possessions, seruants, & so lightly as he hath them,

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them, had he not spoiled and robbed the poore people? But by this vnrighteousnesse and riches he is become so proude, that he which is but newly come, wolde chase me out of my Citie, and destroy me. And of him surely I could say innumerable euils, were it permitted me to speake freely, and that I doubted not to displease you. For many tymes it both good men more hurt to heare recyted the euill of an other, than it doeth this other himselfe, he being euil & wicked. Therefore please th you of your grace, to deliuer your poore Citizen and Burgesse, from the false throte of this cursed Serpent.

How to write inuective Epistles
of contention, reprehending
another for ignorance
in studie.

Epistles and letters Inuective
of contention & dispraise, must
be deuided into three partes. But
in this case there are two ways,
either

either to write vnto him whome
we mynde to reprehend: or else
better, to write vnto a third per=
son, as iudge, or arbitratour. First
to declare that it is not our vse to
moue cōtrouersie, for we demand
nothing but peace. We and al=
though that we be oftentimes in=
iured by our enemies, & that they
say all the worst that they can,
yet neuerthelesse we would giue
to vnderstand that the insolencie
of our aduersaries is so presump=
tuous, and so tending to destroe
our estimation, that we can not
any longer kepe sylence, but haue
thought good to write, to the end
that he might be iudge. Second=
ly, to expresse brie fly and plaine=
ly whereupon the controuersie
dependeth, afterwardes to recite
our reasons, and to cōfirme them,
and to confute those of our aduer=
sa=

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sary. Thirdly, that we might say many other things, whereof we wil kepe sylence, to the ende that we would not be thought to procede rather by enuie, thā to speake the truth: prayig & beseeching him vnto whom we write, to iudge of the ignorāce of our aduersary, recommending our selues vnto him.

The Example: wherein a certain Barber writeth to a Doctor of Physick, concerning his aduersary a Chirurgian.

There was neuer thing moze detestable vnto me, noz which I had moze in horzour (worshipfull Doctor) than to see a man reioyce in detractions, and euil reportes of an other, for thereby are wicked people knowne. And although I haue diuers times of many ben iniured, flouted, skorned, & dispraised, reporting by me a thousand dreames and lyes, yet haue I alwayes suffred them, & turned y deafe eare towards them. And now step peth forth a new detracter of me, who by force constraineth me to answere, and to

defende me against his cursed sclander,
for the sauegard of my estimation, which
he thinketh to destroy. And to the ende
that I be not accounted so ignozant as
hee, I haue thought good to wryte vnto
you, for to giue you to vnderstand that
he offreth me euident wzoug. This wic-
ked and ignozant Assc crieth and publi-
sheth euery where that it appertaineth
not to any man liuing, to meddle with
curing of a wound, or vlcer, within the
citie, except he be a Chirurgiã, & swozne
to the Citie, at the least, if the Chirurgi-
an be not pzesent and assistant to see the
whole cure: but behold his crasse, & how
couertly he wold take away the practise
gaine, & pzoofit of y Barbers. Who is he
so ignozant that knoweth not y always
heretofore the master Barbers haue ac-
customed to cure all kynde of weundes
aswel olde as new? Who is it y is so ig-
nozãt of the notable & good cures y they
haue accustomed to doe? wherefoze then
shoulde they not vse to doe as they haue
done, without bozowing leaue of the
gentlemẽ Chirurgians: seing that they
doe

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doe and haue done their cures very well without their assistance . I would that the ignozant Asshed should know, that that which we doe is better done, & that we vnderstand better the arte of Chirurgery than he doeth, oz a great multitude of Asses that call them selues Chyrurgians, who haue not the knowledge to apply one only instrument, oz to make one incysion right, but all their case is nothing else but sophisticall arguments, which serue to no purpose. Therfoze it is necessary that it come to the handy operacion of the Barbers, who vnderstand Chirurgerie aswel as they: together also that it would be greate coste for the poore patients, to pay bothe the Barber and the Chirurgian. Secondly, and if I would, I could wryte vnto you moze amply of his enuies and ignozant detractions, but I loue rather to holde my peace, to the ende that it be not sayde that I speake moze against him of enuie than to speake the playne truth. Therfoze you that know the whole, ought to indge the equitie, and to cause him to kepe

keepe silence in this matter: wherof I
alwayes recommede mee vnto you,
wholy offering my selfe.&c.

Hovve to vwrite a Defense in
a Contention.

When we are accused and re-
prehended by contempt and
dispraise, we may defend our sel-
ues by letters or epistles, which
must contayne. iij. parts. First, to
declare, that we are prouoked to
aunswere vnto him that writeth
euil of vs, and that it is not our
custome to take alteration, espe-
cially of wicked and ignorāt peo-
ple: And were it not for that it
would seeme that we accorded to
that which he sayth, we woulde
not vouchesafe to aunswere vnto
their ignorance. Afterward must
be declared by maner of recitall,
the reasons of the aduersarie, con-
futing

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futing them to oure possibilitie. Secondly, we must shewe by opposite, some faults and ignorāces of our aduersarie, which shall be manifest and apparaunt by liuely reasons. Thirdly, to say, that although we could expresse many moe imbecillities and faultes in him, yet neuerthelesse we wil not declare them, to the ende that it appeare not that we speake against him rather thzough enuie, thā for the truths sake: saying that we would that hee vnto whome we write, should be the iust Judge of the matters.

The example: wherein the Chirurgian defendeth himselfe to the Physitian against his aduersarie the Barber.

I Am aduertised (equall Judge) to be accused befoze you on the behalfe of suche a one, a boasting Barber, who not

not only is ignozant in his science, but also in all that a wyle man oughte to know: and I am soꝝy that it behoueth me to answer him, but that which moueth me, is to the ende that it bee not thought that I consente to his errour, and to purge my selfe befoze you, that know and vnderstand al things: and to the end that expulſing his olde iniuries, I might let silence to his newe. Fyꝛſt, foꝝ that he sayeth, that euer heretofoze the Barbers haue accustomed to cure woundes, as wel old as new, and thereto hath set foꝝth their goodly cures: Behold & consider the craft & subtiltie, how gloziously he boasteth & vaunteth hymself, and riseth vp to suppress and ouerthrow the whole arte & facultie of *Chirurgerie* Is it not wel inough vnderſtood and knowne, what peril there is in thinking to heale al diseases: & that to make a good operation in suche & other difficile matters, it is needefull that the cause be wel vnderſtaded & debated: & to knowe whether that that which is to be cured be a simple wound, an vlcer, oꝝ a fistule,

It. ij.

which

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Which is the peccant matter, and what ointement or other medicine is proper for it: and to discern and vnderstande this thing rightly, what Barber is it (I meane to speake of vnskilfull) that vnderstandeth one onely worde of Latin, and with muche a doe scarce good English: I knowe very fewe that can expounde the difference betweene Leporam, and Leporam, And yet notwithstanding most of their *Chirurgie* bookes are stuffed full of Eloquent Latin, and that difficile, yea and the most parte of our English termes, are very farre different from our vulgare and maternall speache, in such sort, that who so fully vnderstandeth not the Latine tongue, yea and also the Greke, can scarce vnderstande them. Through which error arise many times sundry inconueniencies. For the asses that are, of all diseases make the Booke. And this commeth to passe, because they will neuer call for the Chirurgian, who in his facultie, is of all men approued, skilfull, learned & very experte, to know howe to discern
and

and vnderstande all the pointes of his
Artes, without erring or making fault:
and contrarily suche ignoraunt which
darkely giue credite to their glorious
heades, and haue no reason saue onely
their propre will and foolish opinion,
and whiche of a deceitfull argument,
make a necessary demonstration, doe
giue by their dangerous promises, a
very fallible hope, disallowing all good
writings, if they bee not conformable
to their opinion. Therefore (say I) that
he ought to be put to perpetuall silence.
Secondly, thus muche shall suffice you,
although I might say more, but his ig-
norance can not beare it: For it is kno-
wen to euery one, that thorough their
fault they haue committed a thousande
euills, and say that they may better kill
an hundred men, than an other to heale
one onely: and therefore take heede of
them who maye. Furthermore, I will
holde my peace, for it is no great hono-
r to write the imperfections and igno-
rances that might be tolde, yea & if I should
say more, it wold be sayd, that I speke

A. iij.

more

The first booke.

more of malice and yll will, than to open the truth. Thirdly, although I yet keepe backe many other things, if tyme and place serued: and although he shall meddle to speake more of mee, yet sir, you may iudge of the whole: for you know wel what part beareth ignoꝛaunce and innocencie. Wholly offering my humble seruice to you and yours. &c.

Howe to write Domestical and familiar Letters or Epistles.

Domestical or household letters are more in vse than any other forsomuch as of their nature they are very necessary, to let our friends vnderstande of our estate, and of our businesse, be it of helth, prosperitie, sicknesse, aduersitie, or any other domesticall and familiar thyngs: and in such matters the Letters or Epistles must be deuided into thre partes. If we write
of

of our owne estate, health or sick-
nesse, or of the healthe or sick-
nesse of an other. First following
Tullie, and others, we may (as
they do) adde the Latin sentence,
Si vales, bene est, ego quidem valeo, If
you be in good helth, god be prai-
sed for it, for thanks be to God I
am. Secondly, wee shall recite
our owne health, or the causes of
the amendment thereof, and also
the helth or sicknesse of our friend,
whiche we shall esteeme euen as
our owne, gladdde of his recouerie
or prosperitie, rendring thanks
vnto god, who hath so disposed it:
A likewise if there be hapned vnto
vs any fortune or misfortune,
we shall write the state thereof, be
it riches or pouertie, dignitie, or
depression, to admonyſhe oure
friende either to reioyce or sorow
with vs.

The first booke.

Thirddly, we say cōmonly: Thus,
not hauing where with further to
enlarge at this p̄sent, but besee-
ching the Lorde to keepe and pre-
serue you in his holy tuition: we
finish. From such a place. &c. By
yours' altogither to command. &c.
or otherwise, as shal please the en-
diter.

The Example: of a common Style
in that case.

I If you be in health and mery, I am ve-
ry glad, for great thanks to be given to
God on my behalfe, I fynde my selfe in
very good health and welfare. You do
peraduenture greatly maruell, for that
I was wont to wryte often vnto you, &
of late haue deferred so to do, wherof it
may be that you woulde accuse me of
negligence: howbeit it hath not bene
thzough negligence, for an ague hath so
weakened me of late, that I had small
hope to haue escaped without treading
the

the trace out of this worlde into another, yea I was brought so low, that euer the Physitions had quite giuen me ouer, and I had no hope saue onely in God, to whose good aide I still committed my selfe. Secondly, his soueraigne bountie hath brought me to my former helth, notwithstanding it hath not ben without great expense of money: Beholde therefore the causes why I coulde not write vnto you, but frō hencefozth I will write vnto you moze oftener, if God grant me time and space so to do. Thirdly, I shall desire you to write vnto me of your prosperitie, and of such a one, assuring you, that if there be any thing that I may do for you, do but command me and I will do myne indeuor to accomplish it, God to frende, whome I besech to graunt vnto you your harts desire. From such a place. &c.

How to write other domestical Letters
of familiar businesse.

WE must deuide the into thre partes. First, & Secondly,
k.v. as

The first booke.

as in the other going before.

Thirldy, Chal be put the conclusi-
on, saying that we haue thought
good to aduertise hym of suche
businesse, bycause hee is oure bea-
ry friende.

The Example : wherein one Friend ad-
uertiseth an other of the processe
that he hath wonne.

I f it bee well with you (my singular
friende) then is it very wel with me :
For euen as I am (God be praised) in
god health, so woulde I desire that it
shoulde be lykewise with you. And bi-
cause I know that the loue betwixt vs
two, hath alwayes made vs equall in
our fortunes, therefore haue I thought
good to write vnto you, of my businesse
and affaires, bicause in deepe you might
be the moze ioyfull. Secondly, you are
aduised of the time, trouble & cost that
I was at in the sute that I had against
such

such a one, and how oft ē I haue cursed
the houre whensoever I heard talke of
it, euen ready many tymes to gyue it
quite ouer : Yet neuerthelesse by tra-
uel and diligence, and by importunate
sute, my good right, vpon Tuesday last,
(notwithstanding any clamor that my
aduersarie made (to his greate confusi-
on) I obtained sentence to my profite,
wherof I render immortall thanks to
Almighty God. Thirdly, I know well
that of my profite, honour, and ioy, you
are as ioyfull as my selfe : and seeing
that my aduersities do bryng you deso-
lation, it is good reason, that my pros-
perities should bryng you consolation.
Wherefore I pray you do it to vnderstande
to all our friends there, to the ende that
they may participate of oure ioy. And
if there be any thing that it will please
you to commaunde me, be you well as-
sured, that of me you shall haue an in-
fallible friende. And thus end I at this
present, beseeching our Lorde. &c.

Often

The first booke.

How to visit our Friend with Letters,
not hauing any great matter
to write.

Oftentimes it chaunceth that we haue no matter to write to our friend, & yet we would gladly visit him with our Letters, speaking of him or of his businesse: & such Letters must containe three partes. First, to get beneuolence on our owne behalfe, saying that because we loue him, we thought it good to write vnto him, and to recreate him, by communicating vnto hym our Letters, to the end that we may take pleasure, in that which he shall write vnto vs again, considering that there is nothing more appropriate vnto friends, than often to write to & fro. Secōdly we shal say that we are in health and good estate, desiring to

to know of his helth and prosperitie: praying vnto God to keepe and preserue him from all euill.

Thirde we shal desire him to visit vs often with his Letters, to this end, that hering of his helth & prosperitie, we may haue cause of consolation, offering our selues &c.

*The Example of the Style
in that case.*

Although I haue no mater to write vnto you (my deare friend) for that I knowe not of any newes hereabouts chaunced, yet neuerthelesse the great loue equall betwixt vs, will not suffer me to lette passe any messenger that I know goeth towards you, without sending you Letters by him, for I beleue verily that you haue as great ioy to rede my Letters, as I haue to reade yours. Secondly (my friend) you shall understand that I and all my familie are (god be

The first booke.

be praised) in good health, earnestly desiring to know of your prosperitie, and howe all our frendes thereaboutes doe. For I assure you there is nothing vnto vs moze pleasant, ioyfull, noz agreeable, than to vnderstande of your health, good fortune, and prosperitie: but this causeth loue (my frende,) bicause that from the time of our youth, we haue ben ioyned together with that bande. And therefore my deare and perfect friend, I earnestly request you, that it would please you to visite me often with your Letters, to the ende that notwithstanding the distaunce of the place betwixte vs, our mindes may yet reioyce, & be comforted together, praying you with all my heart to commaund me in your affaires, euē as he that is alway ready to do you seruice, God to frend, to whō. &c.

How to write of some small affaires,
businesse or newes.

Having a matter of great importance to write, yet many tymes

times we ar desirous to write of
som smal businesse or newes of li-
tle importāce, & so doing þ letters
must cōtain. iij. parts. First to de-
clare the cause that moueth vs,
as in the stile befoze. Secondly, to
salute him gētly, telling some pre-
tie & mery newes. Thirldy, to of-
fer him our seruice, with hartie cō-
mendations vnto him, & others.

The example : wherin one friende
vriteth to an other of cer-
tain small newes.

Although it bee long since I wrote
vnto you (right dere & perfect frend)
yet is it not soz þ I had forgotten you,
but bycause I had not any matter to
write vnto you: & therfoze hauing now
found a trustie Messanger, I haue thou-
ght good to write vnto you these Let-
ters, whereby you might vnderstand, þ
god be praised (who disposeth al things)
we ar here in good helth, beseeching him
þ it be so w you, & all our frends there.
I haue

The first booke.

I haue bethought me & considered with my selfe, whereof I might write vnto you, and haue founde none other thing, saue onely to certifie you that by the commaundement of the King and the ordinance of the Court, this day was made a great generall Justice, which was a wonderfull excellent thing to beholde, considering the order that there was kept: you haue heretofore seene but I thincke not so passingly well handled nor better ordered, for surely the challengers especially with so valiant courage and strength enforced themselves in the Justice, that wonder it was to see: and on the contrary side appeared also such manly hearts and boldned stomacks, that great commendations obtained both partes of all the assistants: but yet in fine (after many sturdie strokes on both sides) the challengers won the price. &c. Thirdly, if I had knowen any other newes, I would haue written them vnto you, praying you that you will still beare me good wil and often times write vnto me: Recommending

ding me especially to you, and to such a
one, and to all our other frendes therea-
boutes. Beseeching our Lord to send you
comfort and health &c.

How to write letters contayning
some pleasant Iestes of oure
selues, besydes other
matter.

There are yet other sortes of
letters: for these before writ-
ten, may be called simple: now
resteth there to expresse the com-
position of some mixed Letters,
which are of two or moe things.
And first we will shew the style of
a mery letter prouoking to laugh-
ter or reioycing: yea and it often-
tymes falleth that in weightye
matters, there is to be mingled
some pretie conceite, be it through
jesting of our selues, or of some
other. And such Letters must be

A. j.

Dea

The first booke.

deuided into thzee partes. First, we must pleasantly expresse the mery iestes or conceyte that we entend to vtter (our honesty and reputation still obserued) for that which we write is only to reioice our frend. Secondly, to leaue the iest or mery cōceit, & to change in to some other matter, to the ende that it be not sayd, that we be altogether scoffers. Thirddly, to offer our whole seruice, as in the letters before.

The Example : wherin a Souldier
writeth to his Captayne.

I It is no maruell (redouted Captayne)
I though you make great account of me
for if I shold be in any rencōter against
our enemies, where it were necessary to
part it with blowes, you should see how
I would handle my selfe, yea the grat
feare

feare that I haue of it, doeth make me
already trouble and quake, considering
y I neuer fought but vnder the curtaine,
and with the pot and the spiggot: I be-
leue I durst not assault the snayle, if she
were armed with hir shell and hoznes,
foz as hardy a felow am I as euer was
drawne out of a bowcase: yea in such
a matter I woulde loue well the sound
of the retraide: and if euer you sawe
man of warre play better with a two
footed sword, then say boldly that I am a
lyar, foz I would runne with the foremost
to the forewarde of a good Tauerne,
there to giue the onset. Secondly (my
Captayne) all this I haue witten but
onely in iest. Foz in dede to saye the
truth (none dyspayned) there is no man
in the whole companie, that moze wil-
lingly or moze coragiously woulde ad-
venture himselfe in the battayle than I
woulde doe. Foz by the saythe that
I owe vnto the King and to you, I
haue so much before mine eyes the pu-
blike weale, and haue so much pittie of
the

The first booke.

the misery and calamytie of the poore people, that at all houres, both day and night, I am purposed to hazard my life in the defending thereof, and repelling of the enemies, to the ende that following the steps of other valiant Champions, I may purchase honoz & renowne. Thirdly, neuerthelesse (valiāt Captain) I pray you not to put your selfe in danger without a cause, but if you see that it be nedefull either for your owne defense, or otherwise, you shall fynd in me such facts, as I wil not vtter with mouth alwayes prest and redy to obey your good pleasure and commaundement.

How to write Letters concerning
mery iestes or taunts by
some other.

If we would merily taunt him
vnto whome we write, or some
other of whom we write, it must
be done euen as in the style before
written, sauing that in the second
part

part we must earnestly continue on the matter.

The example: wherein Cicero iesteth
with Valerius.

Considering with my selfe at this present, (my perfect frende Valerius) the great negligence that is in you, & that since your departure you haue written nothing vnto me, I can not excuse you, but to say that you haue the palsey or else the feuer lurden, and that the hands which were wont to write often vnto me, can now no longer holde the penne. If it be so, recommend your selfe to the Saints of *Paradise*, or if not, learne to write with your fete, euen as you haue well done with your handes. Secondly, although iesting & bourding, yet knowe I not any other thing which might be more gratefull vnto me, or wherein you might doe me more pleasure, than now amongst the great affaires that I haue for the publike weale, to giue me some consolation by your letters, to the ende
L. iij. that

The first booke.

that I may be certayne of your health. You know my heart how I loue you, & doe not request any other thing of you at this present, if not that it wolde please you to write often vnto me. Thirdly, as for me, if there be any thing wherein I may imploye my selfe to pleasure you, you may command me, euen as him y^e is gladly redy to accomplishe your good desire.

How to write letters giuing generall
commission and charge of bu-
sinesse or affayres.

There is yet another sort of letters, whereby we giue commission or charge of certayne businessse generally or particularly, and such letters must contayne foure partes. First, to purchase his beneuolence, saying, that for the loyaltie that is in him, and also the confidence that we haue of his person, and that for the loue
of

of vs he wil entreat our businesse
euen as his owne, therefore haue
we deliberated to commit our bu-
synesse vnto him. Secondly, to
declare what businesse, and with
what persons, and how he hath
to doe. Thirldy, to expresse the
authoritie that we minde to giue
him ouer our busynesse, with all
other clauses necessary to the ex-
pedicion or execution of the same
businesse. Fourthly, to promise to
take in good parte, whatsoeuer
to him shalbe done &c.

The Example: wherein *Cicero* com-
mitteth to *Scipio* his authoritie
ouer all his businesse
in Rome.

I know not any thing so weighty or
so difficill, (my more than dere friend
L. iij. Sci-

The first booke.

Scipio) yea though death it selfe should follow, that for you I would not most willingly doe. For so willethe the loue & beneuolence that inwardly ioyneeth and vniteth vs together: and I doe stedfastly belue, that you wil do the like for me, whensoever I neede. Secondly, the cause that moueth me to write thus vnto you, is y^e I haue much businesse to dispatch at Rome. where personally (for my other affayres, I can not be assistant, & therefore it behoueth me to haue some frende resident there for me, that may take the charge of my affayres. Thirdly, and although that I could commit them to others other my frendes, yet notwithstanding I am affrayde in so doing, that I should to much offende you: and should seeme that I would wholly separate my selfe from you, if I shold not commit my causes and affaires vnto you: and likewise if you desist from giuing me commission of yours, our naturall and mutuall loue might be diminished. Which case to auoyde, I now sende you playne and especiall p^rsecration, in my v^rgent
and

and needfull businesse : hauing stedfast confidence in you that nothing shall per-
 rish through negligence. And especially
 concer ning the cause and pursuite be-
 twene me and such a one, wherof I pray
 you, procure speedy expedition, as know-
 ing well the great wrong of the aduerso
 partie, & my good right, which hath great
 neede of ayde and succour . Fourthly,
 I besech you againe to haue my affaires
 in remembrance, whereof I giue you the
 charge and playne commission irreuoca-
 ble : all which things I would haue you
 to do and procure, euen as though I my
 selfe were personally present, and what-
 soeuer you shall doe I promise to be con-
 tent withall, vnder obligation and bond
 of all my goods, according as more plain-
 ly is contained in the procuracion (or
 Letter of attornee, which I sende you
 herewithall . And thus synish I my let-
 ter, praying, &c.

How to write letters, giuing particular
 Commission for some affayres.

Ofentimes yt happeneth that
 we commit, and giue charge
 L.v. of

The first booke.

of some particular busynesse: and
such letters must be diuided into
foure parts, euen as the other be-
fore written. Howbeit in the se-
cond part we must expresse one or
moe busynesse and affayres by or-
der, in euery article, the things
that we would haue dispatched
being particularly shewed, plain-
ly and manifestly.

The Example: wherein *Appian*
constituteth *Cicero* his recey-

uer in *Sici'ia*.

The perfectnesse of fidelitie that I
haue in you, (my loyall friends Tul-
ly,) and the which you vse towards
all your frendes, as I haue alwayes
perfectly perceyued it, doeth giue me
no small hope, (together the loue and
beneuolence wherwith we are vnyted)
that your wysedome and liberall huma-
nytie, taketh great pleasure to employ
it selfe aboute my busynesse, if I com-
mit any vnto you. Secondly, and to
the

the ende that I giue you to vnderstand, what businesse I intend that you doe for me at this present, you shall know and vnderstand, that in your prouince I haue hadde to doe for the Senate of Rome and that great summes of money remayne due vnto me by dyuers of my creditours thereaboutes. And seing that I am at this poynt assured of the good will that you beare vnto mee, I haue thought good to constitute you my procurour or attourney, to receyue of such a one, so much: and of such a one, so much. &c. Whereof I sende you the cedulaes and obligations. Thirdly, and if any of them or any other wyl respect you, and refuse or delay the payment, I geue you power and auctoritie to constrainne them by all wayes of Justice, euen as I might my selfe, if I were there personally present. Fourthly, whatsoeuer you shall doe for me, I promise you to be content therewithall, & bynde me by the procuration which I sed you by this bearer, with y billes & writings seruing to that effect. I commit
the

The first booke.

the whole vnto you, certefiying you that
in me you haue a friend prest and ready
to do whatsoeuer you shall commaunde
him. From Rome the. 22.

How to write certaine myxed Letters.

YEt is there another sorte of
Letters conteyning entermix-
ed matters, whiche are to be de-
uided into two parts onely. First,
to declare the most necessary busi-
nesse. Neuerthelesse we must al-
ways begin with some honest
preamble, lyke as if we write to
our frende, saying though we bee
occupied and busyed with many
affayres, yet we intend to visit
him with our letters. Secondly,
to declare particularly and plain-
ly our intent. And if peraduenture
it behoue vs to aunswere letters
receiued from our frende, in such

a case for the preamble we shall say that we haue receiued his letters, the which were very comfortable vnto vs, and that we intend orderly to giue aunswere: in the ende whereof we may wyte that which we will besyde, offering as in the other before. &c.

The Example : wherein *Cicero* writeth to *Curio* concerning his businesse.

I Haue by this bearer receued your letters (my singular frende Curio) whereby I greatly reioyced whē I vnderstode the good health & prosperitie that is with you and yours: yet notwithstanding I was something soꝝ when I sawe my selfe accused of negligence, for that I haue not wꝛitten vnto you so often as you desired & as I ought to haue done. And certainly I cōfesse that I am greatly to be blamed, for in dede I was not very much busyed, and am very glad that

The first booke.

that I know that my letters do so greatly comfort you: promising you that from henceforth there shall passe no messenger, but I will visit you with my writings, and will neuer thinke it any labour to write vnto you, so long as I may pleasure you. Secondly, you write vnto me that I should certifie you of your busynesse, in what state they are: I assure you that day and night I go about to dispatch them, but the craftinesse of your aduersaries is so great, that I am forced to deferre, attending the good houre to breake and frustrate their malice, the which notwithstanding, I beseeche God to mayntaine you in your honour and dignitie. And where as you will me to sende you my booke of the lawes, I would gladly doe it, but for the occasion of these troublesome tymes, I thinke it needeful to tary til things be more peaceable, and than will I satisfie that which you desyre, that is to say, you to commaunde, and I to obey. &c.

How

Howe to vryte Letters contey-
ning diuerse and sundry
matters.

Letters containing many sorts
of matters may be deuided in-
to as many parts as they cōtaine
sundry matters: and we must be-
gin with the most principal part,
alwayes obseruing the rules be-
fore wrytten, and afterward the
most necessary, and so consequent-
ly euen vnto the ende, so that the
whole be finished in order & by ar-
ticles: howbeit it is good to place
in the beginning some preamble
fyt for the matter: and fynally to
offer as before. Note also, that
if there be question bothe of our
frendes affayres and our owne,
then is it decent to begin wryth
those of our frendes, and after-
wards

The first booke.

wardes to speake of our owne,
thereby to giue him to vnderstand
that we haue his affaires as-
much or moze in remembzaunce
than our owne.

The example, wherein *Tully* writeth
to *Pompilius* of comforting,
graue and domestical
matters.

I vnderstande (my very perfect frende
Pompilius) by Letters receyued from
some of our frendes, that your valyant
Father is decessed out of this world : &
this know ye, that in as much as we are
firmely ioyned together in frendeship,
therfoze it is very heuy for me to suffer,
yea I esteeme it euen as myne owne ad-
uersitie, as frends ought to do. But whe
I consider how well bozne he was, and
that he came in maryage with noble and
sage parents, & by his vertues got such
dignities and authorities as can not be
recyted : yea and mozeouer (which is al-
most impossible) that he was alwayes
in

In fauour both with the Lords and the people, that he hath runne his course of nature, and that he is godly separated, I finde no cause to lament, but with all my heart to render thanks vnto god, that hath giuen him so many giftes of vertue in this worlde, and then after many yeares, hath called him from darknesse to his cleare light. Secondly, let vs now speake of other matters: you shall vnderstande that it is reported vs euen to the whole Senate, y^e the french men prepare a great host against our common weale, and haue already ouer runne our fields, therefore is it condescended, that manfully and with a good courage we shall go against them. And this to doe is established by Pompeius, who in wisdom, counsell, and warfare authoritie, hath none like vnto him for to conduct our armie. Therefore I counsell you to leaue *Cymane*, and to come into this Citie, during the expedition of this warre, for to auoyde the hurt that might come vnto you. Thirdly, you write vnto me that I should re-

ceius

P. J.

The first booke.

ceyue money of youre betters, I wyll
doe it willingly: But during this tu-
multe, I determyne nothyng in the
Senate, nor elsewhere, vntyll that
thyngs bee moze quiete: and I dare
boldely write vnto you, that yf you
come hither, you may get honour and
profite: and you shall see what dyly-
gence I haue vsed towarde your cre-
ditours, and to magnifie youre name:
assuring you that I am wholly at your
commandement.

How a Prince faithfully certifieth
the vvorthe qualities
of a man.

All, or mozte parte of the styles
before written, are addressed
eyther to oure superiours, equal-
les, or inferiours, whiche mighte
seeme to suffice for thys lyttle
woorde: yet neuerthelesse, be-
cause I woulde haue the gen-
tle

the Readers, to vnderstande that
I delyte to expresse aboundance
of Stiles, I haue thought good
to recite some stiles, whiche wri-
ters and learned men haue accu-
stomed to vse, following therein
the example of diuers good Ora-
tors. And the first stile shall be a
letter of fidelitie, to wit, When a
Prince writeth to one or to many
the veritie and truth of a thing, e-
uen as it is, giuing perfect notice
that it is so: and such letters must
containe thre partes. First, the
Prince putteth his name, his ti-
tle, and other qualities agreable
to hys hyghnesse. Secondely,
musse bee placed the discourse or
entraunce fitte for the purpose,
whereof wee intende to write.
Thirdely, to purchase beneuo-
lence to the thing, or to the person
wherof we write, causyng credite
M.ij. to be

The first booke.

to be giuen therunto: expressing
the very truth of that which we
commende, or the vertues of the
person.

The Example: wherein the Duke of
Venice certifieth the vvisedom
and science of G. A.

AVgustine, by the grace of God. &c.
To all them that shall see these let-
ters, helth and comfort. Secondly, the
Maiestie of a Prince, & his magnificall
authoritie is not onely to punishe & cor-
recte vices, but with his whole power
he ought to deiect & chase away all vici-
ous persons: and euē so likewise ought
he of Justice and honestie, the good and
vertuous, full of Sapience and studie,
not onely to amplifie with goodes and
honour, but also in all thyngs to gyue
them support, sauoꝝ and praise. Third-
ly, and for that it is many yeares agoe
since we haue perfectly knowne Geor-
ges Alexander Doctor very experte and
skillfull, as well in the Greke as in the
Latine

Latine tongue, yea loved, esteemed and
honoured of all men, for the granitie of
his eloquence: wherfore besides the be-
nefites that we haue shewed him, it is
yet our minde, that by our faithful wit-
nesse, the vertues whiche are in him,
should be knowne vnto all men, and by
your relation to be magnified. And there-
fore we recomende vnto you the sayde
Georges Alexander, in al his affaires: for
that citie or towne, may thinke it selfe
very happie, wherein he shall vouchsafe
to abide, for the excellent doctrine that
is in him. And if there be any service or
plesure done vnto him for our sake, we
esteeme it euen as if it were done vnto
our self, and for the same will giue per-
petuall thanks. In witnesse whereof
we haue sealed this with oure Seale
mannell. Pouen here the such a day &c.

How a great prince writeth of
peace or warres. &c.

THere is an other sort of letters
when a great Prince writeth
M. iij. gene-

The first boke.

generally to all, or to a vniuersitie, a towne, a Citie, a countrey, a communaltie, or to some publike person, as to entreate of peace, warres, apointment. &c. And such letters must be deuided into three partes. Fyrst, the name of the Prince, and al his titles, with salutation. Secōdly, the cause mouing wherefore we write, declaring that it is iust, honest, & profitable, the which we shall proue as well by reasons as to depresse oure aduersaie, and to desire alwayes to maynteine Justice and equitie. Thirdly, the matter that wee intende, be it of peace, or of warre, or of some other greate matter, and lette the conclusion be tending to oure purpose, containing the fynall clauses, agreeable & necessary therevnto, according to the rules before wrytten.

The

The Example wherin the Empe-
rour maketh peace vvith
the kyng of Hun-
garie.

FRederike by the Diuine grace, Em-
peroure of the *Romanes*, of *Austrie*,
of *Syrie*, Duke of *ec.* and Counte of *ec.*
To Mathieu king of *Hungarie*. *ec.* send-
eth græting: Although that there bee
many reasons the whiche mighte pro-
uoke vs to make warre agaynst thee,
more than are to be founde, that doe
persuade vs for to make peace wyth
thee, the whiche were to long to re-
cite, neyther also shall it be needeful
for asmuch as thou doest vnderstande
them well ynoughe: yet to the ende
that to thee and thyne it maye appeare
that there is in vs more Liberalitie,
gentlenesse, and humanitie, than de-
syre of reuengement, agaynst your
ingratitude, we haue thoughte good
to make peace wyth thee, to this end,
that our warres beyng thus ceased,

P. iij.

our

The first booke.

our people and thine, being soze wretched and trauailed, may returne to their houses in their desired peace, to restoze their goodes so dispersed and wasted.

Thirdly, and for this cause I certifie by these presents, that from henceforth excluding all discorde and simulation, which heretofore mighte haue bene betwixt vs, we will with thee make and establishe firme and stedfast peace, by the formes and conditions passed and accorded betwene our ambassadoures.

Wherfoze we admonish you, that thou and thine be prest ioyefully and with a good will, to receiue this desired peace, and to kepe it on your parte inuiolated, even as we haue enioyned to ours, and as we our selues minde to doe: to the ende that thou mightest know the good that we would thee in well and faithfully keeping this peace, and causing it to be kept and obserued without interruption,

Howe

How a noble man writeth Letters
for the promotion of a man.

When any Lord or noble man
writeth for the promotion of
a man, or that he writeth to him,
whome he mindeth to preferre, or
to another to prouide for hym of
whom he writeth, such Letters
are to be deuided into .iiij. partes,
as befoze. First hee putteth hys
name and his titles, with brieue
salutation. Secondly he getteth
beneuolence to the person, whom
he mindeth to preferre, by pray-
sing him of some particular ver-
tue, saying that therfore he deser-
ueth to be had in fauor and esti-
mation with all men. Thirdely,
hee getteth beneuolence to hys
own person, saying that for those
causes he is moued to shewe him
fauoure and commoditie : after-
wards

¶ .v.

The first booke.

wards he addeth to take in good part the good will, for such a benefite or thing gyuen, is not sufficient to rewarde suche vertues, offering. &c.

The Example, vvherin the Counte of *Pauc*, vvriteth in the promotion of A.

IOannes Galeas Maria, by the grace of God Countie of *Pauc*, and Lozde of *Gennes*, to Angelicke sendeth græting: Secondly the excellent melody and incredible harmonie of Musicall science, wherein thou excellest not onely the other Singers of our Chappell, but also there is none whiche may be compared vnto thee, with other great and innumerable vertues, for the whiche of all people both priuatly and publikely, thou art renowned, praised, esteemed, & reuerenced: Such things I say, do prouoke and incline me to beare thee good will, to ayde and succoure thee in thy desires, even as customably wee doe to
our

our seruantes and familiar acquaintaunce, to the ende to stirre and moue other to well doyng, when they see the vertuous to be rewarded and honozed. Whirdely, and to the ende that moze playnly may appeare to you the greates affection and loue that we beare thee, we doe constitute thee to receiue in the Couēte of *Aquedoace*, the fruits, rents, profitēs, and reuenues due vnto vs, the whiche we doe freely giue thee by these presentes, and so doe declare and commaunde it: willing thee gently to receiue it, which is too litle to bee compared to thy vertues, trusting hereafter, if we be of power and abilitie, that thou shalte perceiue howe we desire the aduancement of our good seruantes by magnifying their vertues, offering &c.

How a prince ecclesiasticall or temporall, writeth Letters forbidding a thing.

W Hē a prince ecclesiasticall or temporall writeth to one or to many, cōmādyng & forbidding not to
finishe

The first booke.

finiſhe a thing alreadie begon, or
not to take in hande a thing alre=
die pretended: Such letters con=
taine.iiij.partes. Firſte his name
and his titles, with ſalutation.

Secondly, he declareth to vnder=
ſtande, that hee vnto whome hee
writeth, hath enterpriſed, and
purpoſeth to finiſh a thing which
he would not haue him to execute
ſhewing the cauſes and reaſons,
either true or like to be true, diſ=
ſuading from the doing of ſuch a
thing. Thirdly, he placeth his cō=
maundementte and inhibition in
brieſe termes, and well to be vn=
derſtanded, euen as it appertay=
neth vnto a prince, adding therto
injunctions and royal thretnings
if it be gaynſayd or withſtanded:
the which thretnings neuerthe=
leſſe ought to be moderated with
humanitie, and not ouercharged
with

with rigour, to the end that thorough too great rigour, it be not perceyued, that the Prince speaketh of choler or anger, the which a wise man ought not to do: and then to set the day and date. &c.

The Example: wherein the Pope
forbiddeth king Ferrand
the building of a Castle.

I Nnocent Bishop, seruauit of the seruauits of God, to our sonne Ferrand, king of *Pouille* helth & apostolicall benediction. Secondly, by þ Letters of oure Reuerend brother the Cardinall of S. Peter ad Vincula, by oure commaundement gouerner of the *fielde Picenine*, and Legate, we haue had vnderstanding that in the endes and borders of the kingdome of *Pouille* towards our *fielde Picenine*, whiche belongeth to vs, thou wilt breaking the appoyntementes and concordies made betwæne vs, buylde strong places and Castles, as he sayth,
þe

The first boke.

hee knoweth by the reporte of dyuers people, worthe of credite, who doe say, that they haue seene thy preparations: and as thou knowest, suche manner of newe buyldings, especially erected vpon the front of the Sea coast, where they may giue greate occasions of euill doyng and hurte, are things whiche of their owne nature, induce a man to suspition, and to thynke some euill conspiracie. Wherefore we can not but greatly doubt, leaste thou intendest some treason agaynst vs.

Thirdly, we therefore wyl thy maiestie, to desist from buyldyng suche Castles and Fortes agaynst vs, if thou wylt with vs haue peace and perpetual tranquillitie. But if peraduenture thou wilt not ceasse, then vnderstande thou for a certaintie, that we shall be constrained to repulse the iniurie, that thou wouldest doe vnto vs, followyng those meanes whereby it is lawfull to put away iniurie. Howebeit we haue a confidence that thou wylte doe nothing

The first boke.

90

thyng that myghte bee preiudiciall
vnto vs, the whiche no good
Kynge may nor ought
to doe.

Pouen at Rome. &c.

Here endeth the firste
Booke.



The second boke

conteinyng the Co- pies of sundry learned mens Letters and Epistles.



Although th'in-
structions and sti-
les heere beefore
writen might suf-
fise to content the
Readers of thys
Booke: yet bycause couragious
mindeſ shall haue abundance and
choyse of matters, I wil not here
make a finall end, but haue thou-
ght good (ouer and besides all the
stiles of the Letters and Epistles
here beefore written) to adioyne a
number mo of Epistles and Let-
ters of sundry stiles, aswel of La-
tine Orators, as also of other ler-
ned and discrete persons: trusting
that

that the whole being wel scene & considered, together with the instructions and exquisite termes wherewith an auditour ought to be furnished, except peradventure the mynd and courage of the Reader be altogether ignorant & sluggish, of the number of them that remayning in the gulse and botome of rechlennesse haue their sense so corrupted, their memorie so slippery, and their mynde so dull, slow & astoonned, that they may rightly of euery one be taken and esteemed as brutall and barbarous: which ceassing, and a good will succeeding, there is no doute but a man shall easly learne to make a Letter or Epistle so well adorned, and garnished, that it shall render vnto the Readers & hearers not onely great ioye and commoditie, but also to the endy-

A. j. *tour*

The second booke.

tour profit, honoz & inestimable
Delectation.

Hirmolaus Barbarus writeth vnto
George Merule.

PLato in that his diuine institution of
lawes, amongst other soueraignes
things, maketh mention, that it is nede-
full in the common weale to prescribe &
giue order, that it be not permitted vnto
any man to shew either pꝛyuatly oꝝ pub-
likly any thing that he hath composed,
except it be first perused and appꝛoued by
the iudges thereunto assigned. Would
to God (O discrete Merula) at this daye
we had the same law. Certainly so ma-
ny people should not then wyte, and so
few should not apply them selues to good
Letters:foꝝ now thꝛough the abundance
of many noughty bookes, we are greatly
endamaged: & leuing the appꝛoued and
knowne authoꝝs, we folow the base and
blynde wyꝛters and (that which is to be
lamented) we iudge of studies accoꝝding
to

to the good or euil authoꝝ one with ano-
ther, without indifferencie or coꝛrection.
From this spring and fountaine is risen
this mortall and monstrous perswasion,
that Philosophers & Consules can not
be both alyke and eloquent, for the which
sentēce (bicause in many places we haue
argued to the contrary, as well in spea-
king & disputing as by wꝛiting) I doubt
not but of many I haue incurred hatred
and offence, or (according to thy common
pꝛouerbe) haue angred the waspes. But
sith we haue the othe of this knight-
hooꝝ, it were a capitall cryme to quite
so honorable a charge. And certainly I
ordeyne and appoynt (nowe that I haue
power & authoritie not to chide or make
a noyse, but by wꝛiting or interpreting
to proue my cause befoꝛe wise and lerned
persons, euen so as the thing it self shal
wytnesse) that there is altogether no
matter which this flourishing and redie
kynde of saying and speakyng, doeth
not receyue, and hath not his natu-
rall hystoꝛy, yea and contayneth not

A. J.

his

The second booke.

his very particular and sensible reasons. For this is of Pliny the second (without all controuersie) constituted and made: but the same is that whereof euery one vniuersally maketh question and debate in such sort maner and forme, as I think verily I my selfe haue first touched it, in *Themistio* What which I haue proposed, I pray thee Merula, as effectually as I can deuise, that thou woldest say for me euen as for thy selfe, and that thou woldest be not onely my defender, but my helper iudge and corrector. For certainly it can not be denied, but that in Philosophie there are sundry places, the which to vtter and expresse, it is needfull and necessary sometimes to faine, & renewe. And this doeth Marcus Tullius, and all the other auncient and greate Philosophers graunt & allow: the which is now by maner of prelocution and reuerence graunted vnto vs: & as he sayth we may name and place new wordes, where we see the Latin to be corrupted or altered, as in the names of money and coyne or such lyke. And herein would I haue thee

The second booke. 93

to be an egall Censor or Judge, if peradventure thou findest in these booke any thing either altogether sayned to the semblance of certayne voyces, or by licence, that I say not rudely or hardly translated, or by abuse to boldly transposed, or else by a certayne imitation somewhat to confirmable. Howbeit I think thou shalt not finde many which might offend thee, or be troublesome: tenne at the most or thereabouts, thou shalt find in the whole worke that I sende thee here withall, the which a man may say are not taken rightly from the Latin, and yet is there some of them that we haue receyued and taken euen from the Latin eares, some we haue newly made, for the other I take no disdayne of the vsage of learned and wise men: howbeit I will not seeme to affirme my self to be wholly vnreprouable, least peradventure some doe object & say, if thou excuse thy selfe that thou art not barbarous, what is it then that thou sayst? And thus I wholly submit my cause to the indifferent iudge, voyde of parcialitie. Farewel. From Venice. 1480

The second booke.

*Hirmolaus Barbarus vvvriteth to
Angelus Politianus.*

I P that thou hast conceiued incredible
ioy for my prosperities, thou hast there
in done no newe thing, nor any thing
which I had not before hande well seene,
& by imagination presupposed. I knowe
with what carefulnesse & great forward-
nesse of vnderstanding, thou hast taken
in hand this busy & vnspeakable charge
to adorne & extoll my name: & although
that thou hast therein ben constant, dili-
gent, & effectuous, yet sith in so doing it
seemeth that thou speakest for thy selfe,
when thou speakest for me) I doe no-
thing maruell in y thou hast thought to
profit thy selfe, when thou hast ben about
myne affaires. I giue thanks vnto thee,
and will giue continually, not only as to
a louer and a frende, but euen as vnto
Politian, that is to say, vnto a man right
wise. And certainly it is a greater thing
to be praised of Politian, than of a frende:
for the testimony and iudgement of a
frende might be deceaued: but of Poli-
tian

tian a frende, neuer deceaued. And to my
LORD Laurentius, no lesse my pynce than
thyne, I am greatly bound and beholdē.
he himselfe thereof is witnesse: I am in
great danger least that in so many bene-
fits & merits, which it hath pleased him
to bestowe vpon me, I appeare not to be
vngratefull and barbarous.

Marsilius Ficinus vvriteth vnto
Angelus Politianus.

I If now Politian, I should say, that I
greatly maruelled at the hautesse &
eloquence of thy style, some peraduen-
ture woulde suppose that I were to full
of maruelling: certainly in others I am
accustomed to maruell at things for the
noueltie of them, but in Politian, I mar-
uell at things which are vnto me of a
long time very well knowne, howbeit
for a veritie I now haue in admiration
not olde things, but new things. For
my Politian, hath so happely encreased
within short space synce his youth, that
P. iij. for

The second booke.

for his stile he seemeth vnto me wholly another man, and altogether new : and therefore he that being euen a child, hath not smally pleased me, and being a yong man greatly plesed me, now that he hath passed his youth, doth perfectly and worthily please me : for euen as his beautie hath dayly encreased, so also hath increased his grace And certainly also this pleseth me well that it should so bee, for this cause, for often tymes I presupposed and as it were prognosticated, that it would so come to passe, therfore I pray thee hold on as thou hast begon. Diuine, to the ende that thou maist likewise make me a true Diuinatoz. In respect of that that thou extollest y^e Marsilian in euery place with passing praises, I doe maruell no whit at all. Who is he that in pronouncing his proper praises, is not vehement and warmeth not him selfe? who is he, so vnsensible, that deliyeth not himselfe in that which belongeth vnto him selfe : Francus declared vnto vs that thou hast had talke of vs with all the wise and learned, especially with Humolaus Barbarus

The second booke. 95

barus. What wilt thou that I do for thee?
certainly I wil willingly do it. Farewel.

Politianus answereth vnto
Marfilius Ficinus.

Thou perceiuest not in me euery day
new things which are woꝛthy to be
pꝛaised, but rather new things in thy
selfe, thꝛough y^e which thou pꝛaisest mee:
and that which semeth vnto thee such a
bundance, is thy exꝛeeding loue whereby
(as Propertius recyteth) of nothing is
raysed a great history. And verely I
think thou wilt make me a Diuinatoꝝ,
foꝛ thou hast caused me to Diuine, whe
as euery day I say and pꝛeach that thou
art a Diuine. Farewell.

Innocent Pope, to Angelus
Politianus.

M^r welbeloued Sonne, health and
Apostolicall benediction. The booke
which thou lately didst sende vnto vs,
translated out of Greke into Latin, we
R. v. haue

The second booke.

haue hartely and gladly receiued, aswell
foz the noueltie of the thing, as foz the
iudgement of diuers, whome in these
partes we esteeme foz learned and wise :
It is so well furnished with learning
and wit, that therewith our Lybzarie
shalbe greatly adoyned: and therfoze we
giue thee most hartie thanks, recommen-
ding thy vertue vnto our Lord, and ex-
horting thee from hencefozth to perseuer
in such lyke things : to the ende that by
these honest labours, thou mayst one day
get greater prayles, and that thou maist
deserue at our hands moze fertile grace.
And in token, aswell of the good will
that we know to be in thee, as foz the
great fatherly loue that we beare to-
wards thee, we haue thought good to send
thee two hundred Crownes, by our wel-
beloued sonne Iohn Turnabon, to the
ende that by suche succour of liuing,
thou mightest moze easly support and
accomplysh thy labours and workes.
Gouen at Rome, at Saint Peters, vnder
the Seale of the Fisher. The .xvi.
of

The second booke. 96

of August. 1487. The third yere of our
Pontificalitie.

Innocent the eight Pope, to his
vvelbeloued sonne *Lauren-
tius de Me-
dicis.*

VVelbeloued sonne, health and Apo-
stolicall benediction. We glue
thanckes vnto thy deuotion, for that
through the same our welbeloued sonne
Angelus Politianus, a man very learned
and expert, hath sent vs a booke, transla-
ted out of Greke into Latin, the which
he dedicated vnto our name, & the which
not onely by our owne iudgement, but
also by the iudgement of other wyse
men, vnto whome we haue shewed it,
is greatly commended. It shall be of
vs as appertayneth greatly esteemed and
honoured, and shall bee an oznamment
in our Libzaris, the whiche shall bee a
Testimonie of his Vertue and Lear-
ning

The second booke.

ning: wee exhort thee aboue all things to prouoke and moue the same Angelus by thy authoritie to make and compose like woꝝkes, which shall bzing foꝝth vnto him vulgar estimation, and vnto vs no small delectation: who foꝝ so honest labours, partly by benefits, partly by other things, will cause that woꝝthy thanks & reward shalbe employed and giuen vnto him. And now in token therof, we haue appointed to be sent vnto hym by oure welbeloued sonne Iohn Turnabon. ij. C. Crownes, to the ende that this booke shold not remayne without recompense. Pouen at Rome at Saint Peters. &c.

Angelus Politianus to Innocent
the. viij. Pope rendreth
Salutation.

I knowe not in what soꝝt to render thee thanks, most holy Father Innocent, Soueraigne Bishop, which hast with so great prayes, and ample liberalitie rewarded our small labours, which thing I consider and interpꝛet to haue ben so
done

done for this cause: to wit, that it hath pleased thy holynesse and blessednesse by this meanes to erecte and stirre by the myndes of learned men whiche of long tyme haue lien still and as it were slombred when they vnderstand to be in such a woorthy Bishop of this time, suche and so great humanitie and liberalitie, that now euen the basest and least in order, remayne not only praysed and honored, but also liberally recompenced. Certainly these prayses together with the present and vnloked for benefits on me bestowed, haue added vnto me as it were spurs and pricks, and haue charged me with a great carefulnesse, so to kepe and behaue my selfe, that at no time or by no cause, I be found to be vntwothy of this thy liberalitie and fauour, wherevpon I will take care, and will so enforce my selfe, that this our tender territozie, (to the tillage whereof thy magnificence hath now giuen such and so great succoure) shal bring forth hereafter new reuenues to thy sacred Maiestie. *Valeat tua sanctitas Florentia. &c.*

The second booke.

A certayne man writeth to a
Bookebynder of
Paris.

Worthipfull Syr, assured I am, that
if I should commend me an hun-
dred thousand times vnto you, yet should
I doe lesse than nothing, if it pleased you
not to accompt me for one of those that
wish you well, therefore I pray you com-
mend me vnto you; certifying you that
synce my departure, I haue written suf-
ficient matter vnto you, according to my
rudenesse, wherunto you haue made me
no aunswere. Howbeit I maruell not
thereat, considering that you haue ben
so busied about the vrgent affaires of
the king, that you haue had no leysure to
attend thereunto, wherefore you are
worthely to be excused. And though it be
so that I am transported into a farre
cuntry to execute hardfull things, yet is
it not to be supposed, that true loue should
decay, through the visible seperatiō made
betwene two frendes, whereof you are
the one and I the other, at the least I am
yours,

yours, and beleue that you are myne. And therefore as myne, I haue not nor wil not deferre to write vnto you, trusting and being assured, that through the receiuing of my Letters, I shall cause you to be moze ioyfull, and to haue me in remembrance. Doing you also thereby to vnderstand, that if it would so please you, I would gladly haue certaine little bookes (whereof I spake vnto you) dispatched from the bynding, handsomely and synely, as you know wel how to doe them: yea farre better than it is possible to expresse or write vnto you. Of a thing well done the praise remaineth to the Authoꝝ and doer thereof, wherein I know you shall be partaker, for that you worke so perfectly that no man will nor can fynde fault therewith. Moreover if there be any thing in these partes wherein I may plesure you, doe but commaund it, and I will obey according to the possibilitie of your sayd friend, not to be compared to his good will. Recommending me alwayes most hūbly to your worship
vnto

The second booke.

unto your wife, and to all your children,
unto whome I will not forget the wine,
my booke being properly and handsomely
bound and dispatched. Thus cease I for
this present, beseeching our Lord to send
you health and welfare with long life.
From Selurre, the .xj. day of October.

An Epistle of *Angelus Politianus*
to *Laurencius de Medicis*
his Uncle.

Baptista Leo Florentinus of the most
clere and noble family of the *Alber-*
tins, a man of excellent sprite, of good and
depe iudgement, & of exquisite Doctrine,
hauing left unto his posteritie many no-
ble dædes, acts and monuments, conse-
quently & in fine thought good to report
vpon .x. bookes speaking of *Architecture*,
or the Science of Buyliding: the which
being amended, corrected and polished,
intending to set them forth to light, and
to dedicate them unto thy name, was by
fatall ordinance prevented by death and
so deceased. His brother Bernarde, a pru-
dent

The second booke. 29 :

dent man, always mynde full of thee amongst y^e chiefest, to the ende to aduance the memory of so woꝛthy a man, and to render thanks for thy merites on him bestowed: the foresayd bookes wꝛitten according to their true paterns and examples, and reduced into one volume, doeth offer and pꝛesent them vnto thee, my good Laurentius: and in very deede he desired that I should commend and adorne with woꝛds the same gift towards thee, & also towarde the authour thereof, *Baptista Leo*. The which I haue not thought good to doe in any case, to the ende y^e through the default of my vnderstanding, I diminish not the pꝛaises of a man so excellent, and of a woꝛke so well brought to passe and finished: for vnto that woꝛthy woꝛke shall come more honour and renowne by the learning and reading of it, than by any woꝛdes wherewith I am able to set foꝛth the pꝛayses thereof, fearing and douting the difficulties of the Epistle, and douting also the imbecillitie and weakenesse of our Oracion: for vnto any man not ignoꝛant of the perfecti-

The second booke.

on and integritie of the remoued Letters, and of the secreete and hidde discipline, it myght bee doubted whether his speache and stile doeth moze touch the Arte of Oratorie, or of Poetrie, whether it bee moze graue or Ciuill. In this order he hath folowed the true trace of the Antiquitie, in such sorte that hee hath by sense comprehended and reduced into example, not onely the reasons of the auncient Builders, their engyns and instrumentes to worke withall, but also hath wonderfully excogitated and published the formes and styles of Buildings: yea and besydes this, hee was also a good Paynter, and a cunning Caruer. Howbeit it in the meane tyme hee ordered all thinges according to true proportion and mesure, in such sorte that all people myght report of him singular and worthy things, so that I iudge and suppose, that I were better to bee silent than to speake to little, euen as Saluste sayed of Carthage. To this booke there
foze

The second booke. 100

soze, D Laurentius) thou shalt attribute most principall and chieffest place in thy Lybrarie, and shalt reade it diligently: and shalte take care to publishe it commonly: for it is worthy to passe often by the mouthes of expert and learned men, yea it is a fauozer and a very patrone of learning, amongst all men lyuing now salne vnto thy lotte. Farewel.

*Angelus Politianus to a
certaine friende
of his.*

I If I had begon to haue loued thee for thy richesse, I should now haue ceassed to loue thee, or to be thy frende, for that thou now ceassest to be rich: but mozeouer, if I hadde nowe ceassed to haue ben thy frende, then hadde I not ben thy frende neither when thou weart rich, but a flatterer: the which whosoever can be, can not be free but a bondslau.

O.ij.

Po.

The second booke.

Politian to his frends.

You are many which together demaund Letters from me, but beholde I sende vnto many but one onely: for it behoueth to send one onely Epistle vnto many whome I onely loue. The which shal be as good as many, when many of you shall reade it.

Politian to an enuious person.

Thou arte enuious to euerie one of euery thing saue enuie, but of that thou art enuious towards thy lyke, who is yet more enuious than thou: and by that meanes there is no enuie in thee: and yet notwithstanding thou hast enuie at his enuie: and by that meanes he is lesse enuious than thou. Who you are, I will not expresse, bicause I wil not make you more miserable than you are alredy, for if I should publish your name, you would haue enuie euen at your verie name it self, not onely one of you at that of y other, but either of you at his owne.

Po.

Politian to a Slanderer and
detrafter

Vnto thee which speakest euill of me,
I intend not to answer euill, lest per-
aduenture thou shouldest cease from say-
ing euill by mee, that is to wit, from prai-
sing mee: for in very deede who is he that
is more rightly praised, than he of whom
euill is spoken by an euill man? And in
respect that I call thee an euill man, that
is so farre from being euill sayd, that no-
thing can be better sayd.

Politian to his friend *Cesar*
Carmentis.

Thou supposhest thy selfe to be contem-
ned, bicause I write not vnto thee, I
should contemne thee if I should write
vnto thee: for if I contemned thee, then
durst I write vnto thee these answers,
either that I am busyed, or that I haue
no leysure for thee. Farewell.

The second booke.

Politian, to Iames
Modeste.

Thou art soꝝ bycause I wꝛite not vnto thee: be soꝝ no moze, foꝝ now I wꝛite vnto thee. Farewell.

Politian to an vnconstant
person.

Thou hast not giuen me that which thou didst promise mee: I fynde my self greued if thou hast foꝝgot it: and yet moze graued if thou hast not foꝝgot it: to foꝝget, is y^e propertie scarce of a friend & not to giue when it is remembꝛed, is the propertie altogether of an enemie. Farewell.

Angelus Politianus to Picus
Mirandula.

That which I would should haue ben coꝛrected by thee, thou praisest it, but thou

The second booke. 102

thou doest that thing easily, which thou
doest always. Farewell.

Politian to a friende
of his.

Thou art angry and soze bicause Si-
mias doeth repzehend mee, he doeth
not repzehende mee, to the ende that
hee might search the sauegard of hys
lyfe, as a man beset with some that doe
much reioyce of flatterers, and yet moze
of detractors.

Politian to a promyse
breaker.

Much moze equall haddde it ben in-
continently to haue denyed that
which so earnestly I haue requested,
than afterwardes not to perfozme the
thing which thou being a graue man
hadst so liberally promysed, for than
hadde it ben no iniurie, seing that thou
didst owe mee nothing: but now it is

D.iiiij. iiii.

The second booke.

Iniury, for thou dost owe it me, and must
owe it me, seing that thou hast promised
it me: and certainly I doe not yet be-
leue that thou art of that sort of people,
whome their promises doe not bynd the:
and to the ende that I haue not hereaf-
ter occasyon to beleue it, I would wishe
thee to kepe such promises to thy selfe.
Onely this I requeste thee, that if thou
wilt not giue and performe vnto me
that benefit, yet cease to be iniurious vn-
to me, which thou shalt do if thou for-
bid me to hope any longer in vayne. Fi-
nally, I shall be greatly beholden vnto
thee, if thou giue me y^e which I request,
and shall greatly maruell if thou giue it
me not. Farewell.

Politian to his frende.

I Was very sorry, and am very glad, be-
cause thou wast sick, and that thou art
hole. Farewell.

Po-

The second booke. 103

Politian to Picus Mirandula.

I Was first vanquished of thee by learning, and vanquished by spirit, yet nevertheless I reioyce me to be vanquished, and doe in such sort reioyce me, for I loue thee, and loue that by the which I was vanquished: but now by thy humanitie am I vanquished, which thing certainly I can not suffre, bicause it is vn honest, but I doe suffer it, for there is nothing vn honest vnto me, which vnto thee is not honest.

Politian to a certaine frende
of his.

Thou art soze bicause I whiche am thy frende, haue vanquished thee in disputation, thou oughtest not to bee soze: for if all things be common vnto frende, I am no moze a vanquisher than thou: & no lesse vanquished than thou. But peraduenture thou art soze, bicause that by such law of frendes, I am not a perfect vanquisher, I whiche haue thee
D.v. van

The second booke.

Vanquished. Farewell.

An Epistle of *Iohannes Picus Mirandula*, to his dere frende
Iacobus Antiquarius.

Amongst all the pleasures which I
tooke whē I was at *Florence*, through
the allowable custome of Politian, (a
man according vnto my iudgement, of
all other most learned & skilfull, as tou-
ching them of our tyme) this was not
the least, but exceeded, when he inconti-
nently gaue vnto me thy graue Epistles
sent vnto him, to the ende that I might
reade them with their aunsweres, in the
same forme and excellent order that they
passed betwene you: In those letters and
Epistles I did greatly deelyte me, for the
singular prudence therein contayned,
whereby also in weightie matters and
great affayres, thou art of the most pru-
dent and wise greatly commended, both
for the sobrietie and also for the seemely
adozning & beautifying of thy Oracion,
Furthermoze thy Letters were accepta-
ble

The second booke. 104

unto me, not onely bicause in some of
them there was honozable mentyon
made of my name, but also I deliyted
my self therein for the testimonie of such
a perfect man, by reason of the cōscience,
graunting and giuing iust cōsent, which
not dissembling any thing of that which
it thought, did manifest and discover the
matter euen as it was stryuing with
great force, as nyllyng to be decened: And
thus am I double beholding vnto thee,
by reason of thy vertue, and also of thy
benefits done vnto vs. I had thought by
my Epistles sundry times to haue ren-
dred thee thanks, least peradventure to-
wardes thee I should haue ben thought
somewhat vngratefull, or esteemed rude
and vnciuile: yet deferred I the tyme
(bicause I know thee and our good frend
Politian, to be so exercised with letters,
passing to and fro betwene you,) as not
willing with such importunate hast to
bale against the *Muses*, & as the male-
pert gagling gæse, to interrupt þ white
Swans enterchāgeably singing: besides
this

The second boke.

this I perceiued by Politian, that thou hadst vnderstanding of our good wil towards thee. And now haue we receiued thy letters sent vnto vs, (lately deliuered to Bernard Riccius, a yong man of gret forwardnesse) wherein thou doest attribute vnto me, that which I dare not request, neither think to haue so much merited. The greatnesse of thy humanitie doeth now burst our sylence, except we should seeme vnciuile or proude, and therefore I can not chouse but giue the great thanks, and impart vnto thee immortal praises: not onely because thou bestowest vpon me no small vnderdeserued praises, but also by reason that thou so tenderly louest me. Therefore vnto thee I ought to make recompense euen aboue my power, neither is ther any thing so hard or difficile, which for thy commoditie I would not take in hande. Farewell. Made in the fieldes of Ferrare the.27.of July.1494.

Here endeth the second boke.

The

¶ The third boke,
conteyning the maner
and forme how to write
by aunswere.

A Father vvriteth vnto his Sonne.



Elbeloued Sonne after Commendations appertaining, &c. It is already thre monthes ago, and now at thys present going on the fourth, synce we receiued any Letters from thee: me thinkes thou mightest haue coniectured with thy selfe (if thy heart had not ben altogether stony) in what troubles and calamities I with thy weeping and sorrowfull mother doe liue. There are now. xiiij. wynters gon and past, synce forth of thy mothers wombe into this trasitoꝝ lyfe thou wast brought, & bycause euen from thy youth bpward, I was a carefull and desyrous Father to see thee good, modest, gentle, kynde, and with all other vertues adorned
ned

The third booke.

ned (beholding then thy sharpe wit & lively memory of thy naturall inclination and spirite) I thought good (as thou knowest) to send thee to *Paris* to the studie of the Ciuill Lawes, according to thyne owne desyre: thou hast now ben there foure yeares, and I determined to giue thee yerely an hundred Crownes for the sustentation of thy lyuing, to wit, at the ende of euery six monthes fiftie: & mozeouer to sende thee Clothes of Silke and of Woll, for the apparell of thy body. Thou shalt vnderstand (my deere childe) that thy mother hath ben my wife. *xxviij.* yeres: I haue had (by the goodnesse of God) of hir two children onely, whereof thou art the first, and after thee Loyse thy Sister, vpon whose vertuous life the Sunne beames hauing shyned by the space of. *xxij.* yeres, and I knowing hir woorthye of a husband, haue thought good this yere to mary hir, and to giue hir to Hely Loyer, for his legitimate and lawfull spouse: and bicause that he is a rich man, it behoued me for the full summe of hir mariage to giue thee thousand pounds.

se

so that I was constrained to pay him not onely all the redy money that I had, but also to bozow moze than thre hundreth Crownes, bicause I would not sayle to the fidelitie and promise which I hadde made hym. This therfore was the occasion that with my Letters of the viij. of August last past, I had not the meane to sende thee moze than thirty Crownes, within these .xv. .xx. dayes I will sende thee the other twenty, for the full accomplishing of the terme past, and the fiftie for the beginning of the yere present: Therfore for default of the sayd money ceasse not from any maner of study: but now it pleaseeth me to talke a little vnto thee. Thou then drawne by disdayn, and moued with vniust yre, for so light an occasion (as voluntarily willing to worke vengeance) stayest thou to giue answer vnto y^e humaine & gentle Epistles of thy Father, vnto the swete & louing Letters of thy Mother? disdaynest thou to answer brotherly the tender letters of thy chaste, pruden^t & new married sister? O thou miscreant, thinkest thou peradventure y^e
the

The third booke.

the pitie of thy Father would not haue sent thee the twenty Crownes, which for the necessitie and ornament of our house could not then be done: **A** p̄roical crueltie of a childe, **A** heart of Iron, **A** barbarous vsage, **A** wickednesse worthy to be caried to the vttermoſt endes of the world: I ſee wel ynough how wiſe thou arte made, to know how to moleſt me euen at the very heart rote, together with thy miſerable mother; who for that thy plague of ſpirite, taketh hir dayly nourishment with ſharpe and bitter anguiſhes. **The** *Virgilian* **Queene** Dido of *Carthage*, was neuer ſo paſſioned with loue towards hir pitiful childe **Ascanius**, as by thy occaſion the tenderneſſe of the charitie of thy mother towards thee, is at this preſent afflicted and deſolate, and for thee onely ſhe lyuing doeth accompt hir ſelfe miſerable and vnfortunate: Alack I pray you tell me, is this the Doctrine of the ſage **Plato**? are theſe the inſtructions of **Aristotle**, that prince of **Nature**? who ſay, that it is not poſſible that children ſhould make recompence to theyr

Ha

Fathers and mothers for the goodnesse
of them receiued. Thou then my deare
sonne, if thou wilt that thy mother liue,
take forth with thy penne and write, to
comfort hir. Thou oughtest to remem-
ber (as a reasonable man) y she brought
thee into this world, that thou wast ten-
derly & warmly nourished in hir wombe,
& that thou didst there receiue thy life,
lymnes, flesh, blood, synowes & bones :
since which tyme also how carefull and
diligent a father I haue ben for thee (to
auorde the vanitie of wordly prayes)
certainly I demaunde none other wyt-
nesse but euen thy selfe. Phalar, although
he was a tyrant and of notable seueritie,
yet sometimes appeared Ciuil, who writ-
ting vnto his sonne Paurolus, sayth vnto
him, y a childe ought verily to be mynde-
full of the benefits of his Parents. Alas,
I pray thee reade the hystorie of Valerius,
where thou sh. It vnderstand the pitie of
Coriolan, towards his Mother : and the
promptnesse of the pitifull heart of Si-
mon the *Athenian*, towards his Father
Miltiades. Finally, I had purposed to
P. 1. haue

The third booke.

haue continued longer in this Epistle:
but the teares which fall from myne eyes
will not suffer me to passe further. I be-
leue that thzough the great anguish of y
griefe that thy pitiful mother susteineth,
if she should see thee in hir pzeience, she
could not say to thee, *O Sonne write vnto*
me : but I dout not but that those hir
distilling teares would forthwith prick
thee forward to write vnto hir : and be-
cause she is thy Mother, (and that bothe
good and worshipful,) thou mightest per-
aduenture learne the dutie of true pitie,
not basching to accompanie hir, with so-
rowfull wayling and repentance, for the
errour towarde thy Parentes, without
consideration by thee comitted. God kepe
thee, and vouchsafe to make thee worthis
of his infinite grace.

Thy Father. &c.

The aunswere of the Sonne. *vnto his Father.*

DErely beloued Father, after moste
humble commendatiōs vnto you, and
my

my louing mother, beseeching you both of
 your dayly blessing. &c. Father although
 I knowe your aduise to be truer than
 the voyce of y^e humaine Sibyle, or the ora-
 cle of Apollo, yet neuerthelesse I thinke
 it my dutie to make brieue aunswere vnto
 your swete and learned Letters. You
 by them (together the great pitie of my
 Mother) haue made myne eyes so tender-
 ly moysted with teares, that not onely in
 one thing, but also in many, if I had ben
 before your presence (your Fatherly be-
 nignitie, together with my Mothers cle-
 mencie considered) you would certainly
 haue iudged your onely Sonne worthe
 of pardon. He that shoulde blaspheme
 God, yea or his Father or Mother, me
 thinketh he were not worthy to be rea-
 soned withal; but rather to be punished:
 for in veritie, there is nothing moze vn-
 seemely in a yong man, than to giue
 occasion of anger vnto a man of ripe
 age. Therefore as Marcus Cicero
 writeth; wysedome is the knowledge
 of good and euyl thynges: And thys
 D.ij. goeth

The third booke.

goeth morally, Aristotle disputing saith, that it falleth not for youth: therefore the moralist Seneca sweetely writeth, that the wise man is temperate and constant: & he that is constant and without perturbation, & without wickednesse, is he that is quiet and vntroubled: then to conclude, the wise man is happy. Therfore exte your pitie vnto me: for according to the sentence of Fabian Quintilian, he that repenteth him of his errour, is worthy of pardon. But bicause I wil not be long in writing, it may please you to vnderstand, that in this Towne of *Paris*, we haue greate scarcitie of victualles this yeare. Cozne is at a high pryce: I say nothing vnto you of wyne, which at this day is risen vnto such a pryce, that of many persons, it is quite forsaken. I know well, my dere Father and Mother, that you would not haue me to endure scarcitie of victualles, for the which my garments already foure monthes ago, are gauged to myne Host, which causeth me to be more importunate to demaund money of you, which through your goodnesse

I

The third booke. 109

I attend for with earnest desyre. To finish, (my duety vnto you both remembered) I humbly recommend me, and also vnto my welbeloued Sister.

Your humble and obedient Sonne &c.

**The father writeth vnto
the Sonne.**

VErily my Sonne, thou wilt be the occasion through thy euill behauior, to haste me sooner than I thought vnto my graue: for one of these dayes in this Towne of *Lyons*, many gentlemen and marchants affirmed vnto me, that al the clothes of Scarlet which thou didst cary with thee are lost. Also I am aduertised by my trusty frendes, that sundry danies in *Lyons*, go sumptuously arayed with our clothes of Silke, and thou of them hast none other payment, but that thou takest accompt secretly in y^e night. This is not the fayth which thou didst promise me at thy departure: therefore thy mo^r

P.iii. ther

The third boke.

ther continually weepeth, and thy two
vertuous and honest Sisters lament
without ceassing. But tel me, with what
knyues thinckest thou that thou dost
wounde the most secrete partes of oure
hearts: therefore be redy to amend thy
error, or else verily cease to call me
Father, and holde thy selfe assured (ex-
cept thou amend) that neither of my
goods nor money thou shalt ever haue a-
ny parte hereafter.

*Thy carefull
Father. &c.*

The Sonne maketh aunswere

vnto his Father

My dearely beloued Father, I haue
ben aduertised by your sorrowful let-
ter of euill aduenture of our marchan-
dise: but bicause you are my Father & a
prudent Father, it is lawfull for you
without occasion, to reprehende and to
threaten me: howbeit he that comitteth
not the fault, is always accompanied
with

The third boke. 110

With sweete hope. Those that haue tolde you y I giue your clothes of Silke vnto the dames of *Lyons*, peradventure haue taken it in euill part, that I haue not giuen some peece of silk vnto their wiues, & wold peradventure haue taken no care to haue asked them from whence y garment had come, so y they spare theyr pes. I pray you therfore my deare ffather, be content & glad; for I consume not your goods, but I sell them aswel vnto women as vnto men. I send you by your ffactour two thousand pounds for clothes of Scarlet, & six hundred pounds for clothes of silke: I will tary to finish the rest, & the cursed enuie languishing, shall fall vnto the ground: and you shal finde me (God to frend) a good, iust & faithfull Sonne &c.

The vvife writeth vnto hir
Husband

Extremely beloued Husbande, after a thousand commendations vnto you, wyth the desyre of your health and welfare rather than myne owne. &c.

P. iij. Synce

The third booke.

Since your departure hence, God knoweth in how many careful cogitations & thoughts I haue lyued : and certainly in all my tribulations thzough your absence, I haue found none greater than in one whole yeare with much a doe to haue receiued from you onely two short Letters. It may be y some great affaires of the Court would not permit you time to write, or peraduenture that no care of vs doeth prick you forwarde. These verily were not your promises made vnto me at your departure. It may please you to vnderstand, that our two childezen are in good Health, and encrease in stature, but not in maners, which to them should appertayne : we are riche of substance more than otherwise, therfore take haue least couetousnesse doe surmount & overcome you : For riches wil be small ornaments for our Childezen, without the brightnes of some vertues. Besides this, forget you not y I haue not any lacke of things necessary for lyuing : but know ye that I am a wife, and that yong, not better nor worse than other. Therefore

The third booke. III

I beseech and require you that you will come vnto vs, for we haue great neede of you, & not of money: And thus with gret desyre doe we attend for you: beseeching God to blesse you & prosper your affairs.

Your faythfull
Spouse. &c.

The aunswere of the Husband vnto his Wife.

I Ouing Wife, after hartie commendacions with desire of your prosperitie and all oures &c. This may be to certifye you, that within these fewe dayes I receiued some very lamentable Letters from you, by the which you doe greatly complaine of mee, for y I should be slow in wryting vnto you: you thinck peraduenture that from hence where I am in Lyons vnto Amboise, is like distaunce of way as from Bloys to Tours. Verily I haue wrytten at the least nyne tymes in the yeare. And often it hapneth (as you might consider) that by negligence of the

P. b. Carg.

The third booke.

Carriers letters are lost. But to procede farther when I parted from you, I had thought that I parted ioyfully, leauing in your lap our two childzen, with stedfast confidence to haue committed them to a prudent, sage, temperate, careful, diligent, and heartie wife, about the governing of domesticall affaires, wherein me thinks there should be no default in you. You write vnto me, that you are a wife & yong, with that which foloweth: I say that when I maryed you, I tooke you not onely for a wife, but also for the most vertuous, most chaste, most honest & most skilfull of all other of your age. I am not couetous, as peradventure you suppose: true it is, that I am come vnto the Court to aduantage vs and our childzen as much as I can, which may hereafter be cause of ioyfull quietnesse. At this present I will write no further: God willing within these thre monethes I trust to be with you. And thus I commit you and all ours to the blessed Trinitie.

Your louing Husband. &c.

A

A Sister vviteth vnto hir

Brother.

M^y welbeloued Brother, after most heartie commendatiōs vnto you &c. I can not expresse noꝛ declare in wordes what greuous sorowes and passions I haue receiued foꝛ the death of Frauncis your louing & faithfull spouse. Therefore were not y^e extreme teares & gret angulshes wherewith I am bitterly accompanied, I might peraduenture find out foꝛ you some maner of consolation: but certainly very ill may he help an other that can not in any wise helpe himselfe. Any other meane is there not, saue only reason, which might comfort you to take with a good heart, the fierce and vncertaine death of that honest, vertuous, and chaste wife: who through the merites of hir vertues, I esteeme without al dout to be gone to possesse the eternall Triumphes of y^e leuenly gloꝛy. Therefore then ought we moꝛe to lamēt y^e vngētlenes of enuious death, which in y^e end destroyeth all things created, than we ought quietly
to

The third booke.

to render the money which we haue borrowed: for the gift of life lent vnto vs by the generall Pastour, ought to be restored without any lamentation. Therefore I pray you, study with me to prayse God for the faithfull departure of your welbeloued out of this transitory lyfe: And so bzing by Loyse my deere niece, that she may follow the maners of hir Mother. Would the bitter rayne of the humour that falleth from myne eyes haue ceased, I would haue bene more large in writing vnto you. The eternall God of his insynite pitie, preserve you and yours in peace and prosperitie.

Your louing Sister. &c.

The aunswere of the Brother
vnto his Sister.

DErely beloued Sister, after louing commendations vnto you. &c. The tendernesse of the swete Style of your humayne letters, hath caused somewhat to cease the abundance of the moyst humour

mour gushing from myne eyes: therefore I can not by any sufficient wordes, expresse the thanks which I do owe, & even untill the last day of my life shall owe vnto your pitie, goodnesse, and curtesie. I know how tenderly you take the memozy of Francis: also I know the effect of the singular loue, which she bare vnto you. Your Piece humbly recommendeth hir vnto your benignitie, I trust that she wil follow in all things the gentlenesse and honesty of that hir vertuous Mother deceased. We in the meane tyme shall alwayes be ready to accomplish your request in all things at your pleasure. God haue you in his blessed tuition.

Your faithfull Brother &c.

A Mother vvriteth vnto hir
Daughter.

WElbeloued Daughter Antyonette
after due Commendations vnto
you &c. Very acceptable (deare daughter)
were

The third booke.

were your letters vnto me, partly for ha-
ving aduise of your health, and partly to
vnderstande that Peter your sonne doeth
so diligently attend to the beginning of
his studie. To aduertise you by motherly
charitie, of that thing which appertey-
neth both vnto my honesty and yours, it
is so, that within this lytle whyle I haue
by diuers voyces vnderstanded, (I wot
not what) of your yll renoume, frō those
partes of your Towne of *Bloys* : You
know (my daughter) y^e at sixtene yeares
of age I was maryed, and at .xxiiij. remai-
ned widow with two childzen, and vnto
this my age of .liij. yeares, there was ne-
uer none verily that could say any thing
against the integritie of my life : neither
haue I at any tyme passed for a husband.
Thou verily at .xviij. yeares didst take a
husband, and now at .xxxv. yeares remai-
nest widow with one Sonne onely. xix.
yeares hast thou possessed thy husband :
therfore thou oughtest to be satisfied of
worldly things. Thou art rich, and arte
left vnder the state of a widow : Oh, I
pray thee for the loue of the eternal God,
and

and for the obeyſaunce that thou oweſt
vnto me, that thou wilt be well aduiſed
not to maculate or blot that wydowiſh
and decent habyte which thou beſeſt, for
the worſhip of him, who of thy virginity
gathered the firſt frute. The Lord be
with thee.

*Thy pitifull mo-
ther. &c.*

The Daughter maketh anſwere
vnto hir Mother.

DEre and welbeloued Mother, after
moſt humble and reuerent commen-
dations with the deſyre of your long life
&c. Through your laſt brieſe Letters I
am become alſo gither melancholike and
ſorrowful: & that not for the occaſion ſprin-
geth of you, but of the vnpappynelle of
y^e wicked world. Verily with moſt hum-
ble obedience, I receiue al thoſe admoni-
tions which come from you my diſcrete
mother. Hippolit, as we reade in the
auncient hiftories, becauſe he would not
conſent to Phædra his horrible Mother,
was by hir occaſion cruelly put to death,
with

The third booke.

without deserts: so I by the pestiferous
tongues of others, am innocently sclan-
dered. Wherefoze hearken I pray you my
deere Mother, you know Clare very wel,
who hath a brother. xxiij. yeares olde, a
bzonkard, euill taught, a gamner, and a
glutton, these two yeares hath he by let-
ters, gifts and p2omises gon about disho-
nestly to tempt me, and this doeth he not
somuch fo2 his owne desyre, as fo2 the
wicked will of his Sister Clare, who
being about. xxx. yeares of age and richly
marrd, but vnto an olde man, is very li-
berall of hir loue vnto who so euer de-
mandeth it. And bicause that she is my
neighbour, she wold gladly haue me ioy-
ned in loue with hir brother: but that
shall notwithstanding nothing preuaile
him, though mistrustfull persons speake
their pleasure. No moze at this time, you
vnderstande me well. God prosper and
p2eserue you.

*Your obedient and lo-
uing Daughter. &c.*

One

One Lorde vvriteth vnto
an other.

Right honourable Lorde ; after due
commendations. &c. It is alreadie
thre monethes agoe since your honour
by your learned and prudent Letters,
requested me that if it were possible to
use such meanes and diligence in spea-
kyng vnto V Villiam Archler ; that it
would please hym to serue your honoꝝ,
in the office of a Secretarie, bicause he
is a man skilfull, quiet, and of maruel-
lous elegancie in composing: verily I
used all the meanes that I could to in-
duce him vnto your honoꝝ desire: the
assaultes that I gaue vnto hym of that
matter in the beginning did nothing a-
uaile: so; he excused himself to be wea-
rie of seruing lordes, and that he nowe
loued to reste; and to giue hym selfe to
nourishe his litle childe: But in fine I
so handled the matter; that within one
moneth he wil depart hence to go vnto
you. I told him that your honoꝝ would

The third booke.

use such liberalitie as his vertue requi-
reth. I take great pleasure for that your
Lordshippe shall haue nere you a man
prudent, loyall, learned, a wonderfull
obseruer of antiquities, a great histo-
rian, and in the pleasant pastime of poe-
trie, a man without comparison: which
shall be great satisfaction to the ardent
zeale of the diuine vnderstandyng of
your excellencie: which I pray God stil
to prosper and encrease. &c.

The aunswere of one Lord vn-
to an other.

Right honozable after continuall cō-
mendation. &c. Your Lordship kno-
weth in howe troublesome and wearie
exercises we haue consumed the other
part of our transitorie & miserable life,
therfoze your honour by the humanitie
therof, must pardon our vnlearned let-
ters: but now by vertue of your hono-
we possesse the gentle and quiet perso-
nage of VVilliam Ardiller, for the loyall
& good Secretarie of our affaires. Cer-
tainly I loue his humanitie and gētle-
ness,

nesse, his iudgemēt doth greatly please me, & the eloquence of his speech delighteth me. If all y^e holy church of the christians, had as wel chosen their bishops, deacons, and ministers, as I haue done my Secretarie, vndoubtedly y^e true Religion of our Catholike faith would be had moze in reuerence, and better spoken of, than we see it is in this our miserable time. I certifie your lordshippe that as soone as our forsayd Secretarie came to salute vs, we immediately of oure curtesie gaue him fīue hundred Crownes of golde. God for his clemencie send prosperitie to our affaires: for vnto our sayde Secretarie, and to all mindes like vnto his, we wil at all tymes enforce our selues to giue all commoditie and fauour. Here will I make an ende, and commit your Lordshyp to the blessed Trinitie. &c.

A Gentleman writeth vnto a
noble Captaine

HOnorable Captayne, after most humble cōmendations. &c. I am aduertised by Letters from my Sonne,
D. y. that

The third booke.

that your honoꝝ through your gracious
goodnesse hath placed him in the num-
ber of your men of armes. For which
thing I with all our parents and fren-
des doe so muche remaine bounde vnto
you, that in veritie we are not able to
expresse it in wordes. How precious
is the service that is done to a liberall
man: but much more happie and more
praise woꝛthy is that loꝝde, who know-
weth his loyall and faithfull seruitoꝝ.
and rewardeth him with condigne be-
nefits. The haucie woꝛthinesse of your
magnanimitie doth cause vs, y^e though
we be absent in bodie, yet our ardent
loue is always at hande, and nere you.
No more at thys tyme, but the Loꝝde
prosper your affaires. &c.

The aunsvver of the Captaine vnto the Gentleman.

Velbeloued, I hartily recoꝛmend
me vnto you. &c. Right accepta-
ble vnto me were your Letters reple-
nished with loue and humanitie, by the
which

which you with your friends and kinsfolkes do appeare to be willing to giue me thanks, for that I haue chosen your sonne into the order of my men of armes. I will aunswere you briezly: vnderstand ye then that in feates of chivalrie, where the matter standeth of life and death, of pouertie and richesse, of honour and shame, I make not election by friendship or fauour, but I preferre me to higher degree by their vertue: and therfore the wisdomme, counsell, and manly courage of your sonne, constrained me to honour him, who is readie to be further preferred: you in the meane time liue quietly, and if he doe you honour, giue the praise to God and not vnto me. The eternall haue you in his keeping. &c.

One Gentleman writeth vnto
an other.

Right worshipfull, my heartie commendations vnto you remembered, &c. I haue presently receyued youre
Dy. gratefull

The third booke.

grateful Letters, which were welcom
vnto me for two causes: First bicause
they were yours, and secondly bicause
with them I receined from youre woꝝ-
ship a liberall presente, to wit, halfe a
dosen Whelants, and a couple of kyds.
I hartly thank your gentlenesse. We
are also hunters, but it behoueth vs to
pray vnto Diana, the auncient Goddesse
of the forrests, y she would vouchsafe to
sende vs some woꝝthy praise, wherewith
we mighte strue to remunerate in
price that gifte of yours; but if perad-
venture you surmount vs in the woꝝth
thereof, yet in seruitude of loue, you
shall neuer surmount vs.

Yours as a brother. &c.

The answer of one Gentleman vnto an other.

Right woꝝshipful, after my heartiest
recomendations. &c. Greatly am
I satisfied, to haue had occasion to pro-
poke you to write vnto me: for there
are many dayes and monethes passe,
since

Since I haue had any means to knowe how you do: it greatly pleased me that our gift seemed not base vnto you, howbeit we sent you not so small a present for the desire to haue it chaunged, but onely to content the great good wil and affection of oure mutuall loue. If it please you to visite vs this time of Lent we wil go vnto the hunting for vs prepared. Thus rest I.

Yours as a brother. &c.

One marchant vvriteth to an other,

Laus Deo. In Boloigne. Le 25. Apriil.

Anno. 1567.

TKuffie and well beloued I heartily commende me vnto you. &c. After you were departed from vs, forthwith I dispatched the shippe, and laded the same with. xl. Tonnes of Palmeseye which the yere past I kepte for a better vent. Wee vnderstande by aduise frome *Andwerpe*, that *Muscadyne* is

The third booke.

is worth. xl. French crowns the tonne
at the leaste, and also other wyne of
Candie, to be worth. 35. crowns the ton.
I trust we shal come to a good accompt,
and so much the more for that I am du-
ly informed by oure factours, that the
Galeys of *Venise*, shall not go this yere
into *Ponant*: I suppose that you shal not
make sale of all your wines at *Diepe*:
therfore let it not be troublesome vnto
you to make your voyage vnto *Roane*:
there to dispatch the rest Per aduise. It
is vnderstanded by Letters from *Lions*
that there is suche abundance of wyne
in *Prouence*, that it bereth no price. You
therfore being arriued at *Roan*. be care-
full to giue me aduise from time to time
of euery thing that you shal doe, and of
the estate of merchandise. Thus in hast
I committe you to the Lord, who pros-
per your affaires. &c.

The answer of one Marchaunt
vnto an other.

In *Diepe* le. 3. of May. 1567.

Right

R ighte trustie, after heartie recom-
mendations. &c. Yours of the. 25. of
the last moneth I haue receiued, by the
which I doe gladly vnderstande youre
diligence in the expedition of our ship,
which (thanks be to God) is in safetie
arriued. The Marchauntes of Roane in-
continently came downe, who hoisted
vp the. xl. Tonnes of Palmesey at. 60.
Crownes the Tonne, whereof I am
glad: I intende to sende our other ship
vnto Nantes, and there to chaunge our
wines for wols, which I trust we shal
sell deere: for at this present they are
greatly desired, by reason that al France
is like to be in armes. To giue you ad-
uise of the estate of marchaundises, as
farre as I vnderstande: Wines at Pa-
ris, are worth. xvi. li. Turnoys le Tonne:
Prunes are worthe. l. s. tur le C. Cor-
rants are worth. x. li. tur le C. Pepper
is worth. xv. s. tur le li Wheat in Beauss
is worth. 30. shillings tur. the Bushell,
Barley is at. 16. shill. tur. the bushel. O-
tes, Pease, and Beanes are worth. 14.
in Britayne. All kynde of Fishe is good
D.v. cheape

The third booke.

cheape, saue onely Mackrel., which in all places are had in suche estimation, that who so euer can make traffike therein, may surely say, Attollite portas. Wherefoze I entende at this time therein to employ some cashe. Be assured I will doe nothing, wherin I shall not vnderstand some gain. That which I write vnto you, take care to kepe secrete. And thus God prosper you. &c.

A Marchant vvriteth vnto his
Factor.

After commendations. &c. Factor, it is now two yeares ago since I sent thee to *Barsellonne*, a citie of *Chareloigne*, and at sundry times I haue sente vnto thee the valure of more than thirtie six thousand Crownes in diuers sorts: and by thine accompt diligētly kept, I finde to haue receiued of thee but only twentie thousande Crownes in chaunge of Marchaundise: afterwardes to haue receiued of thee in argent about .x. thousande

The third booke. 120

sande Crownes, and of five thousande Crownes, I see none accompte. True it is, that I haue some vnderstanding of the two thousande Crownes which Supplicus Gallier oweth: but of the other foure thousande whiche remaine, I can not vnderstande any particularitie. I haue sundry times required accompte of thee, howbeit thou tourneest thy deafe eare towards mee: so that thou causest mee not onely for to haue great admiration, but also greate suspicion. Wherefore see that thou employe thy selfe to gather vp that, and euery other accompte which thou hast of myne, and lyke a man of credite come thy waye vnto *Paris*, for I haue determined not to trade any moze vnto *Barcelonne*, where wee haue but smal gaines. God p̄serue thee. &c.

The aunswere of the Factor vnto
the Merchant.

R Ight worshipful sir, my dutie being
firste to you remembred. &c. Your
Letters

The third booke.

Letters of the, viii. of August, I haue receiued, wherby I vnderstand the disposition of your mynde: Pacience we haue here at this presente, a Galey of *Gennes*, which will depart hence with in these. xiiij. dayes, I will take passage therein to *Marfilles*, & from thence (God to friend) I will incontinentely come vnto you, and will bryng with me all my bookes of accomptes, by the whiche you shall conferre youre reasons and myne together. But in the mean time somewhat to quiet your minde for the foure thousande Crownes whiche you suspect, within one yere we haue to recouer two thousande Crownes of my Lord Iohn de Louche of *Moufne* for it is a yere ago, since I did credit him with the sayd summe, bycause I had of hym sufficient assurace: And for a thousand five hundred Crownes, I haue here in sundry expenses for your affaires already disbursed. I will expresse the whole vnto you by writing, brynging the particular note of the Spanish Silks, that I set you this moneth of July last past, which

which were. 53. pieces. And thus God
preserue you, and prosper youre affai-
res. &c.

One Cashyer writeth vnto
an other.

After hartie commendations. &c. I
wrote vnto you of the firste of the
last moneth, that vpon the sight thereof
you should deliuer vnto Sir Sebastian
Soison, of *Monsie*, six thousand ducates,
for so much here assigned at our house :
I pray you deliuer hym the said summe
making good payment thereof, and send
me the example of such writing. Haue
in remembrance howe you deliuer mo-
ney vnto any : you know the seals that
passeth betwene vs : I pray you in any
wise sende me the copies of all the bil-
les of exchange, whiche you haue had
from vs within these .vi. moneths, for
here is yet some disorde. This suffi-
ceth. God kepe you. &c.

One

The third booke.

One Cashyer to an other.

I Heartily commende me vnto you. &c.
bicause it is expedient to gratifie our
frendes: you shal deliuer vnto the bea-
rer hereof, named Dauid Berthon, viij.
hundreth frenche crownes: and cause
hym onely there to giue good and sure
pledge for the sayd summe. For so hath
the same Dauid here promised vs to
do, gyuyng him. vi. monethes daye of
payment. I pray you take sufficient as-
surance, to the ende that our goodes be
not lightly losse. It suffiseth to shewe
pleasure, you therfore sulpyll the con-
tentes hereof. And thus fare you well.
&c.

One Friende writeth vnto an other.

Care and well beloued friende, af-
ter mosse heartie Commendations
vnto you, and your good bedfellow. &c.
The

The chiefest cause of my writing vnto you at this presente, is to lette you vnderstand, that we are still in greate tribulation, by reason of the men of Armes, and aduenturers, by whome the poore people of *Mousne*, doe sustayne inestimable damage. The countrey is altogether deserte: and that which is also moze pitifull, is that many wortheie maydens, are by them carryed away into other places, and some by force violated, as also are many mens wiues bothe faire and honeste: Consider you into what abundaunce of teares they haue bene bzought. O vnfortunate *Fraunce*, nowe flourishinge in armes: is it possible that thy auncient vertue shuld be altogether extinguished? O my perfect friende, the eternal God moued me to sende vnto your house at *Bloys*, Iane my wife, and my daughter out of so great perill. Yesterday from my wife and from my daughter I receyued comfortable Letters, by the which I am plainely certified, that

your

The third booke.

that your bedfellowe bleth vnto them
al curtesie & gentlenesse. And the eternall
God graunt me life, to y end that if not
in al, yet at the least in part, I may re-
der some recompense vnto the benefi-
tes from you receyued: for the which I
am become a great better vnto youre
goodnesse. And thus the eternall haue
you al in his keeping, and send vs a me-
ry meeting. &c.

The aunswere of one friende vn-
to an other.

WElbeloued Friend, I heartily re-
commende me vnto you, wishing
your healtbe and prosperitie euen as
mine owne. &c. Be well assured; that so
long as I lyue, my house and all that I
haue, shall at all tymes be at your com-
maundement oz any of your friendes:
And that shall you manifestly knowe
in proceſſe of time: And would to God
that I mighte shewe such fidelitie, loue
and charitie towarde you, as at your
house at *Monsie*, you discovered vnto
me

me and myne. Thanks be vnto God, we make good chæere, but certainly I and my wife doe feele great anguish for the losse of our goodes, which through our mutual amytie we suppose to be our losse: and assuredly we greatly lament also the veration which you susteyne by the hands of the Soldiers, wherof we haue vnderstanding by your letter. God of his goodnesse deliuer you from them &c.

One friende vriteth in a no-
thers behalfe.

Although (worthy syr) I know that it is not laful to molest your wisdom, in any thing appertayning vnto Justice: neuerthelesse to satisfie the dutie which I owe to this bearer, vnto whome (through the fidelitie and affection that is betwene vs) I am bound to doe euen that which I would doe, if it were for myne owne cause: I therfore beseeche your worthinesse, that you will without delay make a iust ende of his sute. And so doing, I shall remayne al-
ways

R. J.

The third booke.

Wayes bound vnto you &c.

The aunswere vnto his frende.

What needeth it y^e you should write vnto me, in the behalfe of him whome I equally loue aswell as you? So great are his vertues, that of enerie man (of what estate soeuer he be) he is worthy to be beloued, and defended: I beleue y^e thzough his great wisdom, he will demaunde me nothing which shal be against the dignitie of myne offyce: for which cause, and for the dutie of Justice I am bound to administer vnto him and euery one fauorable and lawfull audience. But though there were no cause at all, yet thy auncient amitie would constraine me to ayde and fauour him: for which cause be well assured, that I will so vse the matter, that he shal plainly perceine, that thy requestes haue not ben bzought in vayne. &c.

To write vnto a Prince in a Prisoners Bchalfe.

I Have heretofore continually knowne,
and now at this present (more than
euer) do know, of what force true amitie
and frendship is, the which constraineth
a man to be gentle and amiable, euen vnto
the person whome he hateth, therby
to satisfie his frende that entreateth for
him: therfore knowing y^e fauour which
your highnesse beareth vnto me, I doubt
not to request you in the behalf of Cle-
ophas Orillat, who although throught his
crymes, he deserue to receiue no pardon,
yet bicause V William Ardiller (of whom
I haue receiued infinit plesures, and am
bounde vnto him for euer) doeth force
me so harde by Letters and messengers
(and knoweth certainly what I can doe
with your Maiestie) y^e there shold be no
domage done, neither vnto his persō nor
goods, I therfore most hūbly besech you,
for the inestimable loue y^e I beare vnto
you, y^e he may plainly perceiue of what
force & strength that goodnesse of yours
is towards me, and so trust at this present
to make experieñce of the great affection
R. y. which

The third booke.

which is betwixt vs, through our auncient and singular loue. &c.

The aunswere of the Prince declaring the demaund to be
vnhonest.

Although I haue in times past had perfect intelligence and knowiedge, what thing frendship and good will hath ben and is, so that the demaunde of a friende ought to be satisfied, especially whē it is iust: yet neuerthelesse it ought alwayes to be forsaene, that the demaunde be honest and frendly: For if the demaunde be made against true Justice and honest lyfe, it is nedeful many tymes to leaue the good will, least we fail of Justice. Otherwise many wicked examples should be giuen to diuers and infinite persons to do euil. I vnderstand your Letter, by the which you pray me that I wold graūt to release your friend out of captiuitie, not peraduenture considering the great crime & erreffe by him committed, the whiche is so great and abhor

bo

hominable, that he deserueth not death in his person onely, but also therewith cruell tormentes, whereof I am sozry, for the mutual affection that is betwene vs: bicause I can not of myne honour in this case pleasure you. Though your demaunde be not lawfull noz honest, yet loue and frendship moueth you to demand, and to speake for that which all law denieth. And for that malefactours ar to be punished, the good to be exalted, and safely to goe abrode in the world, I pray you though I doe not satisfie your demaunde, yet at this time haue me excused, bicause that Iustice doth force me to denie that request. &c.

The excuse for that the demaund
was against Iustice.

I Consider that many tymes the loue & affection of one friende vnto another, harmeth the conscience, and suffreth it not to discerne the truth of reason and Iustice: but when we beholde the estate of men, who by the crimes haue deser-

R. ij. ued

The third boke.

ued all kynde of punishments, then is it nedefull that Justice take place, therby to giue example to other men from liuing euil: notwithstanding I haue done the dutie which belōgeth vnto a frend. And although that with smal cōsidera- tion and wisdomē I entreated for Cleo- phas, yet I beseech your maiesty to excuse and pardon me, not so much for mine igo- nozance, as for the leue that I bare vnto my frende, wryting in the behalfe of that transgressor of true Justice, as plainly your prudence expresseth vnto me, the which may be an excuse of my vnwozthie demaunde. &c.

To ayde thy frende being in
prison for dette.

I Thank God, for that I neuer reques-
ted any thing of your Lordship, which
you graunted me not, & now I yet hope
to obtayne this, the which is a woork of
pitie. Within these few dayes was im-
prisoned Iames Barre, my perfect frende,
who is in so much extremitie, that it is
scare

The third booke. 126

scarce able to be exprested, and hath a great sort of childzen, for whome he labored bothe day and night to get bread to susteyne them: but now being absent, your lordship may consider how his pitifull family should liue. Wherefore I humbly besech you, that you would both for the loue of God, & also for my sake, open your eares vnto my request, and giue him some day of patment, in such sort that the poore mā may be deliuered out of prison, to comfort and relieue his poore family, the which can not be in greater calamitie, plaint, and misery. And thus hauing sundry tymes receiued benefits from your honour, I presently am bold by to great presumption, to haue recourse vnto you, tenderly beseching you that you wold vouchsafe to deliuer him out of prison. Thus doing I shal receiue a singular pleasure from your wysdom. And shall pray for a continuall preservation of you and all yours. &c.

Riiiij, To

The third boke.

To shew thy selfe sorowful for
the misfortune of thy
friende.

WE ought alwayes to participate
with our frends of euery fortune
that hapneth vnto them. Having there-
fore within these few dayes had vnder-
standing, that you were robbed, I receiue
such displeasure and griefe, as of dutie
ought euery good & perfect frend one for
another. But bicause I know y it is not
nedefull to comfort them which are of
them selues by wisdoms comforted, I
will not enlarge any further, but onely
desyre you to haue patience in such mis-
fortune, as requireth your singular prou-
dence: wherunto I commit you &c.

The exhortation of a Captaine
vnto his Souldiers.

Although Nature alwayes appoyne-
teth some puissant person, for ne-
cessarie occasion to gouerne the subiect
people in due obseruance of order, yet
since

ſynce the tyme that I haue ben amongſt
you in the adminiſtration of warfare, I
do not eſtyme my ſelfe your ſuperiour,
but equal, for that no exerciſe hath moze
made of ſkill and counſel, than warfare.
You therfore my ſoueraigne ſouldiers
enforce your ſelues with all louing dili-
gence, to ſubdue and bring downe theſe
barbarous peo ple, not ſo furious as per-
uerſe, at all tymes and in all places our
great enimies: for which occaſion in
this warre ſhew your ſelues not onely
frendes and defenders of our King, but
alſo tutors and carefull prouiders for
your ſelues, & preſeruers of your wiues
childzen, and goods &c.

To demaund enterテインment
of a great Captaine.

Couragious Captain, the celebrated
renoume of wyſdome, prudence, ho-
neſty, and vertue in chivalry, wōderful-
ly exerciſed by your lordſhip in our time
do inuite & prouoke me to appeale vnto
your preſence, offering thereunto my
H. v. whole

The third booke.

Whole seruice, redie at all times and in all places. Many men of great fame in warfare, are at this present of me very well knowne, of all which none of them in heart, counsell, manhood, nor prudence may be compared vnto your excellencie: therfore all y^e true champions of France, and other men of armes are desirous to submit themselves vnto your lordship: amongst which number, as one of the meanest, I humbly request to be admitted. &c.

To excuse thy selfe, for being negligent in writing vnto thy
frende.

I If in tymes past I haue not witten vnto you, as my dutie was, it hath ben for the vrgent businesse & great affaires that letted me: yet therfore it is not but that my whole trust and fidelitie in euery kynde of thing hath alwayes remained in you: and especially when I recorde with my self the singular loue which you haue alwayes shewed vnto me
in

in deē des and effectes. And bicause it is better to expresse some parte of my dutie late thā neuer, I am moued to write vnto you these presents, that you may participate with me of my profit & prosperitie, as you haue heretofore of my hindrance and aduersitie, ayding, counseling and fauoring me, moze than euer I halfe deserued toward you. &c.

To put thy frend in remembrance
of thy businesse.

Assured I am that no negligēce hath at any tyme kept you backe from satisfiying of my demaūds, which thzough your humanitie you haue alwayes reputed to be your owne: and not onely the offer which you haue many times made vnto me, but also the experience which I haue had of you, doeth bolden me now to write vnto you. My bzgent businesse therfoze together constraining me, and knowing that no affaires of myne (for the loue and affection that you beare vnto me) shalbe accompted troublesome vnto you, I now agayne put you in
re

The third booke.

remembraunce of that whereunto my
busynesse compelleth mee: hoping to be
pleasured of you, as of him, in whom I
fire my full trust & fidelitie in al things,
and who also may dispose of me as of a
deere and perfect frende &c.

To require ayde at thy frendes
hand.

The hope & fidelitie which I haue had
in you, and in the offers which many
times with an affectionate mynde you
haue made vnto me, doeth comfort me, &
moue me in this my busynesse and neces-
sitie to haue recourse vnto you: being
very certain (for the humanitie and af-
fection that you bere vnto me) that your
effectes wil be corespondent vnto your
wordes, and that you will ayde me with
that which I shal demaund: which thing
wilbe very acceptable vnto me, & which
thing also you may easely graunt me:
for it lyeth aswell in your possibilitie,
to giue it, as in myne to aske it. And
though my pouertie be great, wherein I
fynde my selfe at this present, yet doth
every

euery man know, that it is not by my fault, but by the impetuositie of fortune who casteth downe to ground ech per.ō whom she listeth: for sicknesses, debates, change of time, and a thousand contrarieties (as euery man knoweth) haue throwē me downe so low, that hēceforth with my .xv. childzen, I haue more dout for dyeng of hunger, than hope for to liue, if your humanitie do not succour me in this my aduersitie. And thus I commit my selfe vnto your charitable pitie &c.

To write vnto an Aduocate.

I Doubt not but that your woꝛship doeth accompt me for a negligent man, seing that in a moneths space I haue not wꝛitten vnto you: but certainly no occasion cometh vnto my memorie at thys time more conuenient: than to reason by wꝛiting with a sage and gentle person, and one adozned with vertue: and thus vnderstanding myne excuse, I trust you wil be inclined to pardon me. But to the
pur

The third booke.

purpose, synce your worshoppe departed from vs, we haue ben moze pursued and molested in our proccesse befoze the commissary, (who arrived here the day after your departure) than euer we were afoze tyme: we haue ben these. iiii. sundry dayes soze troubled, bicause we had no man to speake for vs: and our aduerse partie had Maister James Parcenall for his counsellor. But (not to be troublesome by ouer long wryting) the whole matter of the proccesse depēdeth vntil your coming: therfoze I pray you make speedy returne, and addresse your wrytings orderly. Thus vnderstand you our troubles one houre seemeth vnto me a whole yere vntill your worshop come vnto vs. We haue founde the last will and testament of our Uncle deceased, the which will make very much for our purpose: we wait for you here y^e week after Ester. &c.

To aunswere thy frend hauing
prayed thee.

Your phrase of speach is so finely adorned & so eloquent, that in verities vnto a man euen full of eloquence it
would

would be troublesom therunto to make
due and sufficient aunswere, therefore
impossible vnto me full of barbarisme:
But peraduenture I know not the loue
and affection which you beare vnto me,
for which cause although I haue not y
ornature of speache that were requi-
site, yet notwithstanding I will enforce
my self for duties sake, as also I trust to
your contentment, to write you some
part of an aunswere: to the ende that
you myght rather blame me of insuffici-
encie, than of ingratitude or negligēce.
And therfore though I know my self to
haue ben praised rather thzough your hu-
manitie, for y singular loue y you beare
vnto me, thā for y merits of my vertues
yet neuerthelesse, I cannot chese but be
glad & reioice to be praised of so pruden-
t a person, & one adozned with such eloquēce
as you are: for your authoritie is so much
in estimatiō, y not only men wortby but
also y vnwortby it beutifieth & extolleth

The Replie vnto the same.

Considering with my self y smal pri-
sace of my weak spirit, & w what au-
thor-

I the third booke.

thoſitie of eloquence it were nedeful and
neceſſarie to ſend you my Letters: I am
as it were aſtonyed, and eſpecially for
the recept of your copious Epiſtles: But
certainly I am not he whome you haue
ſayd to be prudent and adorned with elo-
quence, for therein haue I employde no
labour: But aſſuredly you are worthy
to be called euen eloquence it ſelfe. &c.

To ſhew thy ſelfe thankfull
for a benefit re-
ceiued.

Though at this preſent through the
contrarietie of the tyme, I ſente my
ſelf ſeable in the gifts of Fortune, & that
towards you I cannot vſe that renume-
ration in effectes which I ought: yet I
truſt you thinke, that my good will is ſo
great towards you, that I haue thereby
fully ſatiſfied to euery default of my vn-
fortunate Fortune. And ſo remain I aſ-
ſured y^e through your accuſtomed huma-
nitie, you will accept my good wil. But if
euer Fortune (who is mutable) doe re-
turne

turne hir selfe towarde me (as I attende hir swete dalliance) and put hir prosperous sayles to mine honest intents: there is not a man in the whole worlde that more largely shall dispose of me and all my possibilities, than shall your wisdom. &c.

The same, after another
manner.

I If God had shewed such fauoure vnto me, that I had bene as sufficiente to haue rewarded so many your benefites, as I feele my selfe able and desirous to render you infinite thanks, assuredly I would haue bene as ready to the satisfaction of the deede, as of the good wil: therefore as farre as extendeth at this presente my possibilitie, I mynde not to be vngratefull vnto you. And thus I thanke you for the same, as much as if you had done me the greatest and most singular benefite in the worlde, & offer my selfe alwayes vnto you, in all that shalbe possible for me. &c.

Here endeth the third booke.

S. J.

The

The fourth booke containyng fundry Let- ters, belonging to Loue, as well in Verse as in Prose.

Eurialus writeth vnto Lucretia.



It is not wythoute
cause (Lady Lucrece)
if all they of this citie
haue their eyes fixed
to behold, regard, loue
& praise thee: when of
the one part they co-
sider the great vertues wherewith thou
art enriched, the good & honest maners
whiche adorne thee: and mozeouer they
haue in admiratiō thy richesse, and yet
moze thy nobilitie surpassyng all other
thy parents. And then whē besides they
cōsider on the other parte the great, sin-
gular & incredible beautie whiche is in
thee, they iudge within theselues y thou
art a very spectacle of Natures work,
& are not deceiued: for they viewe thy
Anges

Angelicall visage, so fair & clere, that it
 would lighte a firmamēt altogether clou-
 die: thy eyes bzight, clere & shining, like
 y. starres, whose swete aspects drive a-
 way all sorowe and sadnesse, and bring
 in place all ioy and pleasantesse: The
 faire die of thy pleasant face, passeth all
 other lively colour: thy large forthed, thy
 christall neck, thy corall lips, thy golde
 haire, thy comely body, & other memberes
 so well proportioned, y I can not desist
 nor abstaine from praising thee, in prai-
 sing thee to loue thee, and in louing thee
 to honoꝛ thee. These causes with many
 mo doe constrain me to loue thee: and
 though nobilitie, richesse, and youth be
 in me, & also (that thanks be vnto God)
 I am fortunate inough, yet much more
 happy shold I be, if it would please thee
 to loue me. For as for my part I am
 determined not onely to loue, esteeme,
 and honoꝛ thee, but also to die for thee in
 thy necessitie, or at thy pleasure: & I as-
 sure thee, that both waking & sleeping, I
 haue no thought but of thee: and though
 some of my companions do say, that I
 S. g. am

Am happy, because in me are some small
 giftes of fortune, and vertues: yet these
 notwithstanding, I accompt my selfe
 vnfortunate, if I obtain not thy fauor,
 for thou art the same, wherein resteth
 my onely hope. Turne therefore (if it
 please thee, my sweete Dame and gra-
 cious virgin) thy sweete eyes of huma-
 nitie, and with clemencie beholde thy
 humble Seruitour. ¶ What a thing is
 Loue: now doe I know it by experi-
 ence: and maruell not though the grea-
 test Lordes and Ladies be there vnto
 subiect: for many willing to obeye his
 commaundement, are fallen into great
 inconueniencies. Remember thee of
 Daphne, and of Siringue, of which y one
 despising the loue of I choebus, and the
 other of Pan, cruelly ended their liues.
 Take thou heede of so doing, and rather
 follow Penelope, who vnto hir Louer
 obserued Loyaltie, and liued notably.
 And to be brieft, graunt vnto my re-
 quest, for in so doing I promise thee to
 be loyall, honest, and secrete in the ac-
 complishing of all thy desires.

A certaine Louer writeth
vnto his Lady.

M^y Dære, if the gentle Emperour
of the firmament, with al his stu-
dy (as it plainly appeareth) hath vouch-
safed to adorne you with heauenly and
Angelicall beautie, with vertue more
than humaine, with apparant modesty,
and with royall customes: who then
douteth but that you are pleasaunt, pi-
tifull, gentle, & gracious: certes none.
Because that in your faire forehead and
shynnyng eyes, loue sheweth it selfe al-
wayes apparelled with Liberalitie,
whiche things haue boldened my halfe
aliue heart, (nowe of long time linked
vnto you with ardent sighes) to saye
with mated minde, these fewe vnadoz-
ned wordes, which shall be the secrete
messangers of me, your assured serui-
tour, humbly requesting you not to de-
ny me your swete loue, wherupon co-
tinually cogitating both day and night,
I am forced eftsones to record and call
vpon your swete and delectable name,

S. iij.

from

The fourth booke.

from which I expecte comfortable succour. No more, but that I will intende to receiue from your clemencie, gentle fauourable and conuenient answer.

A Louer requesteth his Ladies loue.

COnsidering (my soueraigne ioy) the great vertues of nobilitie, beautie, and curtesie, wherewith nature by superabundant measure hath in such sort decozed you, that aboue all other terrestriall bodiees you are iudged by comon voice to obtaine the Crowne and principallitie : And on the other side wayning the want and insufficiencie of my former seruices towards you, my trembling hande is scarce able to holde the penne, neither dare my stammering tongue expresse that which the afflicted heart through ardent appetite desireth to manifest vnto you. Yet Loue (which aboue all animated creatures, holdeth in his domination my inflamed mynde) doth so excede, that it giueth me doubtfull boldnesse, to take in hande to open
vnto

The fourth booke. 134

vnto you the secrets of my brest: which is to doe you to vnderstand, y^e euer since mine eyes did speculate & beholde your great beautie, my hart hath remained so bound & intangled, y^e of it owne free wil it hath chosen to bee included in youre swete prison. By reason wherof, & seing the vexations & greuous passions of my languishing corple, caused through the swete regard of your eyes, & augmented by y^e great eclipsatiō of your absence, I am constrained to imploze & demaūde your aide & succor. And bicause you are she, who only & none other, may sēd remedie in this case, I therefore moste humbly pray and request you, that euē as in all other vertues you ar souerain, so likewise in this matter you woulde shew your selfe charitable and pitifull. And sith you are y^e cause of this so great and greuous martirdome, and that you only may help and remedie it, extends therfoze the true remedie, by sendyng a benigne aunswere, the which I moste effectuously desire and attende.

The fourth booke.

The aunswere of his Lady.

M^y troubled thought so discoꝛdeth frō
your sonde affection, that I cannot
maruell inough to imagine what cause
moued you, & gaue you such presūptu-
ous boldnesse, as to trouble & interrupt
me of mine accustomed reite, throughe
your abhominable letters and wanton
wordes. Your saide letters (to the ende
that they shoulde not come vnto the
handes of any other person) I haue re-
ceiued: and beholding the contentes
therof, with great paine could I bryde
mine ire, and withholde my selfe from
tearing them in peces: but considering
that such fault is not to be imputed vnto
the letters which are insensible, but
vnto the composer and doer of them, I
therfoze refrayned my selfe from that
purpose, willing to exercise that myne
anger and rigor vpon the messenger:
but likewise for reporte sake, I refray-
ned, gyuing hym speciall charge, not
thencefozth to returne vnto me with
any

The fourth booke. 135

any such message. And to the ende that you shall not presume to continue any longer in this sute, vnderstande ye that I am not she, vnto whome such abusive letters should be sente. I haue thought good (contrary to myne accustomed manner) to write vnto you at this present, which my spirite wyth much adoe can scarce abide to finish, thzough the great offence that it feeleth: certifying you, that if you perseuer any longer in this matter, you shall doe vnto me a moſte displeaſant thing, and vnto youre ſelfe ſhall purchaſe great & euident damage. Wherefore I praye you (for the auoyding of all theſe inconueniences) that you wil condeſcende vnto my request: and ſo doinge you ſhall doe me a ſingular pleaſure.

The Rēplie of the Louer.

Having (my ſingular Lady) receiued your honey ſweete letters, and them beholding, I finde my ſelfe in ſuch a cōtrariety and diſcord, that my perplexed
S. v, thought

The fourth booke.

thought can finde no waye or meane to
recreate it selfe. For of the one part cō-
sidering the wise & sage words of your
sayd Letters, my heauie heart desired
to be it owne homicide: and of the other
part seeing the thing which your white
and pleasant hands had touched, so much
ioy did abounde in me, that I could not
refrayne nor withhold my greedie eyes
from still beholding it, nor my reuiued
tongue from often reding it. Yet seeing
it much moistened with the flowyng
floud of my weping eyes: and fearyng
thereby to hurt or teare it, I did mode-
rate and brydle my ardent appetit, min-
ding to bear it alwaies nigh my hart, in
signe of veneration & honoꝝ. By your
sayd letters (my dere & onely mistresse)
you blame me of presumption, in being
so bolde to write vnto you: certaynly if
you consider wel the maner, you ought
not to impose y fault vnto me, but to at-
tribute it vnto youre excessive beautie,
worthinesse & benignitie, which cuē at
their first apperance, together y swete-
nesse of your gracious cōutenāce, did so
pene

The fourth booke. 136

penetrate & enter into al my exterior & interior powers, & so assailed hurte and wounded my afflicted heart, vnprouided of resistāce, that it is not only robbed & spoiled of al frank & fræ liberty, but also in such sort submitted & yoked with al affectiō, fidelitie minde & thought vnto y perpetual contēplation of your excellēcie, y I am not able to separate nor remoue it from y subiection & seruitude, ne yet to reduce it to y former libertie. And for y you say, you would haue rent my letters, & yll intreate the messenger let the continual tormentes (which for your sake) teare me in pieces, suffice to satisfie your yze, & not distain your tender hāds w cruelty: & touching y which is moze greuous & bitter vnto me, that you cōmand me not to write vnto you, nor to continue my purpose: Know ye (my deare) y like as it is impossible for any mā to separate frō you your greate beautie: euē so none other but death can take away or diminish my purpose & intēt, but euery houre augmenting doth double it self, together w most greuous anguish & sorow: for reward & remedy wherof

The fourth booke.

Wherof I demaunde none other recompense, but onely that you graunte and permit me to be your loyal louer and seruitour.

A Louer vvriteth vnto
his Lady.

To expresse vnto thee (my deere) the inward griefes, the secrete sorowes, the pinching paines that my pœre oppressed hart pitifully endureth, my pen is altogether vnable. For euen as thy excellent vertue, beautie, comelinesse, and curtesie, farre surmounteth in my conceipte, that of all other humain creatures, so my piteous passions bothe day and night are no whit inferiour, but far aboue all those of any other worldly wight. So excell not thy giftes, but as much exceede my griefes. Wherefore (my swæte) vouchsafe of thy soueraine clemencie, to grant some speedie remedie vnto the grienous anguishes of my beuie heart, detract no time, but weigh with thy selfe, the sicker that the patient is, the more deadly that his disease

is deemed: So muche the more spæde
ought the Physitian to make, so muche
the sooner ought he to prouide and mi-
nister the medicine, least comming to
late, his labour be lost. But what pain-
full pacient is hee, that sustayneth so
troublesome a state, as I poore soule do)
(excepte thou vouchesafe to pitie me?)
For the partie being discōforted at one
Physitiā's hande, hath recourse vnto an
other: Where as I discomfōrted at thy
hāds, haue recourse vnto none, but still
lāguishing to looke for a lothsom death.
Cōsider therfore (my dere) the extremi-
tie of my case, & let not cākred crueltie
cozrupt so many golden gistes: but as
thy beautie and comelineſſe of body is,
so let be thy humanitie and clemencie
of minde, drawe not (as the prouerbe
sayth) a leaden sword out of a golden
ſhabberde. And thus hoping to haue
some speedie comfort at thy han-
des vpon that hope I repose
mee, tyll further o-
pportunitye.

The

THE FOURTH BOKE.

A constant Lover doth expresse,
his griping griefes, which still encrease.

As Troylus did neglect the trade
of Louers skilfull lawe,
Befoze such time that Cresseid faire
with fired eyes he saue:
So I likewise toke litle keepe
of loue within my brest,
Befoze I viewde the graces well
which in yeu bidden rest,
And like as he with furious flammes
was forcibly annoyde:
So I likewise (thzough force of loue)
dos lacke that which I ioyde.
For now my restlesse minde doth raue
which constant was befoze:
And sundry straunge conceits do cause
my grieve t'encrease the moze.
Thus farre our fates I may compare
in all alike to bee.
God graunt in sequele I may finde
such Fortune as did bee.

Then

Then shall I haue iust cause to ioy,
then shall my mirth abounde,
Then shall I want no wished happe
that may on earth be founde.
Then shall my rauings all rebate,
with constantnesse in place,
Then shall my strange conceits auoide
my grieve shall be solace.
But sith I lacke some such a friends
as he of Pandor had,
Who brought his purpose well about,
and made his minde full glad,
Therefore I say for lacke therof,
my selfe now forst am I,
My furious flames for to vnfolde,
and for redress to crie,
To thee which art the onely stay
of these my troubled baines,
Of these my secrete griping griefes
of these my pinching paines:
Which long haue boyled in my brest,
where they suppress haue bin:
But now through force of flame burst
and wil not be kept in. (out
Much like to burning Aetna hill,
whose flashes neuer cease:
But

The fourth booke.

But boyling soze both night and day
do freshly still encrease.

So fareth it likewise with me,
whose faithfull heart doth bourn,
And oft with secrete sighes and sobbes
constrained is to mourne.

Redzelle wherof may none be had,
but onely thes deare dame,
In whome the water doth remaine
that well would quench the flame.

Therfoze graunt grace, as Cressida,
did vnto Troylus true :

For as he had hir loue by right,
so thine to me is due.

Else shall I liuing dayly die,
thus rest I in thy bandes :

As thou shalt please at libertie,
or else in carefull bandes.

FINIS.

*A louer pearst with Cupides bowe,
thinks long till he be rid from Woe.*

WHe sturby stormes & whirling win
the waters wan do tolle, (des
The

The seely ship is troubled soze,
in daunger of his losse.
So in likewise when Cupide hath,
with dynting Dart in hand,
Pierst through the harts of louers true
as all agast they stand,
Befoze his godhed forced straight,
downe soz to fall and yeld:
No struggling strength may him withstan
no buckler noz no shield.
This Cupide be this cruell god,
with syzy flaming Dart,
Hath wounded me in euery bayne,
but chiefly at the heart.
There doth the sting abyde and stay,
there doeth the shaft remaine:
All remedie is past I know,
to ease me of this payne.
Except that thou to whom I wryte,
true comfort to me show:
For thou arte onely she that may,
release me of this woe.
Thou onely arte (and none but thou)
myne onely ioy, or grieve:
My happy state, h2 great decay,
send therfore some reliefe.

The fourth booke.

**Destroy not him, whom well thou maist
without thy losse p̄serue :**

**Shew faithfull constancie to him,
that myndeth not to swerue.**

**He nought desyres but loue for loue,
and faith for faith againe :**

**That both together in great ioy
and comfort may remaine.**

**Detract no time, consider well,
when paine doth men oppresse,**

**Eche houre think they to be twayne,
till they haue found redresse,**

**And thus bicause my griefs encrease,
I say my deere adieu :**

**And pray thee to haue mynde on him,
that vnto thee is true.**

FINIS.

*A secrete Louer writes his Will,
By story of Pigmaliions ill.*

**I Heade how that Pigmalion was
A cunning Caruer in his dayes :
And therein most men did surpasse,
His woorthy works deseru'd due praise.
Such**

The fourth booke. 140

Such was his skill to graue in stone,
That like to him was neuer none.

This cunning caruer thought in mynde
Some passing peece so fyne to frame,
As woꝛthy were to leaue behinde:
Thereby to get immoztall fame.

That men might say when he were
This picture grau'd Pigmalion. (gon

And soꝛ bicause his cunning great,
In euery poynt might well appere:
A woman he would counterfeat,
(Who of all Creatures is most clere.)

That woꝛthy woꝛk might wel coꝛpare
With woꝛthy creature, was his care.

Pigmalion passing paines did take,
To bzing this woꝛthy woꝛke about:
The which in Marble he did make,
That lyke was not y woꝛld thꝛoughout.
Eche point so perfect did appere,
That nought but life the lacked there.

And to be bzief, it was so woꝛought,
That he him self enamoured fell

A. y.

With

041 *The fourth booke.*

With this fine peece, and still he thought
She was a lye, and loued him well :
And y she smyled with smirking lips,
Thus to and fro his fanſie ſkips.

Full oft he kiſt, and bzatte alſo,
This marble mayden, made of ſtone :
He ſet hir at his table tho,
And gaue hir meat but ſhe would none.
The meat ſtil in hir mouth remaind,
Which thing Pigmalion gretly paind.

Yet fanſies ſond ſo fraught his head,
With blynde delites of burning loue :
That he this ſtone layde in his bed,
And thence could not his minde remoue:
But oft in armes he can hir cloſe,
A colde companion I ſuppoſe.

If thus Pigmalion pynde away,
For loue of ſuch a Marble ſtone :
What maruel then though I decay
With pitious plaint, & greuous grone,
That loue a lively Lady bzight,
Who hath dame natures points aright

The fourth booke. 141

Oh would I might Pigmaliions part,
In some respects now fully play:
Hir to embrace that hath my hart,
And sometimes in my bed to lay.

I should fynde better pastime sure,
Than poore Pigmalion could procure.

But oh I dare not burning best,
He lingring love, to hir vnfolde,
For feare of further dangers prest,
If that the same disdain she should:
Therefore with Sisyphus I mone,
Thus rolling still the restlesse stone.

FINIS.

*A louer bath his Ladies hart,
And writes to hir, as is his part.*

Like as the valiant Soldier stoute,
When conquest he hath wonne
Reioyceth much (expulſing dout)
for such a practise done.

As the Shipman when that hee,
the strugling stormes hath past,
Doeth ioy in mynde, at length to see,
the calme and gentle blast,

L.ij.

Q

The fourth booke.

As the Marchant when great toyle
and trauell he hath had,
In many a forren countrey soyle
at his retozne, is glad.
So I lyke wise whom Cupid soze
hath troubled with his warre,
And tossed with his raging roze
of Seas that make o2 marre:
With daunger great at length I haue
(the gods I thank therfore)
Attayne the thing which I did craue:
so that I ioy much moze,
Than any of the foresayde states:
and iust cause is there why,
For if I had not had good fates
right well this knowe doe I,
My grief had ben much moze than theirs
with nothing lesse than death,
O2 liuing else in deadly feares,
whilst I had ioyde this bzeath.
But sith that all my doutes are past,
I ioy, and ioy againe:
For that I haue obtaynde at last
redzeffe of greatest payne.
And you deere dame to whome I write,
myne onely ioy and stay,

The fourth booke. 142

Be glad with me, reuine your spirit :
as well I trust you may.

For though the tyme not yet be come,
it is not long behynde

Ere we shall ioy the totall some,
and haue our wished mynde,

Which time when that it come shal be,
I know, and that right well,

Our ioyes we shall then perfect see,
our comfort shall excell.

Then shalbe tryde our truthfull harts,
then shall our loue be showane :

Then shal be left our lingring smartes,
then shall no grieve be knowne :

But in the meane tyme saythfully,
(as both of right behoue)

Let eche shew other constancie,
with stedfast fixed loue.

Let both our myndes together grae
as though they were but one :

With both our harts so fixed be,
as can be better none.

Whereof I doubt not, god I take
to witnesse at this tyme,

For I had rather life forsake,
than chaunce should such a cryme.

The fourth booke.

The lyke in you I know doth rest,
and shall continue still :
As faithfully you haue exprest,
your true loue, and good will.
Therefore these lynes I do not send,
bicause I stand in dout :
But onely thereby to extend,
our faithfull hearts thzoughout.
So take it then my heart, my deare,
who makes my ioyes excell :
The gods bs guide from douting scare,
and thus my heart farewell.

FINIS.

*A Louer sick for very loue,
To pitie doth his Lady moue.*

Since God doth guide the course of man,
directing all his wayes :
And ordzeth euery lyuing thing,
as his good will doth please.
We mortall men must nedes submit
our selues, to gods decree ;
And loke what fate that he doth sende,
therewith content to be.

Some

The fourth booke. 143

Sometimes by health & wealth he doth
declare his seruent loue :

And oft againe with sicknesse great,
our vessels frayle doeth proue.

As for example, I my selfe
of late his hand haue felt :

But now at last he louingly
with me againe hath delt.

Pea Atropos, he had almost cut
my vitall threde a sonder :

If th other Sisters had not sayd,
it should continue longer.

Pea dreadfull death stode at the doore,
and would haue stepped in :

If mightie loue, (who ruleth all)
had not contrary bin.

Thus haue I tost the toyling strife,
twixt lingring life and death.

Which almost had bereft from me,
this present vitall breath.

Then iudge nothing amisse my dere,
ne let me blamed bee,

Although in deede of many dayes
I haue not ben with thee.

For sure thou hast ben still with me,
and present in my mynde :

A. b.

Though

The fourth booke.

Though feeble ioynts & lacke of strength
at home my corps assignde,
So that I could not come to thee,
as I would faine haue done :
And as I will by gods grace sure,
when I my health haue wonne.
But in the mean time this shalbe
the hartily to pray,
That if thou haue occasion for
to come, or goe this way,
To take the paines to visit me,
with passions yet opprest :
For sure thy presence will me ioy
and sende to me great rest.
Thus being bolde now for to craue
this fauour at thy hand,
With fingers faynt I finish here,
and still thy seruant stand.

FINIS.

*A faithfull Louer feling smart,
doth nippe his Ladie false of hart.*

Like as the Crocodile,
that beast of cruell kynde,
Doth

The fourth booke. 144

Doth wepe & wayle, & make great mone
mans senses so to blynde,
And doth dissemble much,
with flattriug false intent :
As though great loue, and frendship eke
to him poze man she meant.
Untill such time that she
haue caught him in hir clawes :
But then alas with bloody teeth
she kills, where is no cause.
So thou deere dame hast done,
(o2 wouldest at least) by mee :
Not forcing so2 to hurt thy frende,
though no iust cause there bee.
May I not iustly say,
Oh cruell Tygar than,
What meanest thou in raging wise,
to kill a faithfull man ?
As faith full firmly first,
is promise perfect made,
Of thee deere dame no more esteemde :
then cruell is thy trade.
Why shouldest thou destroy,
the heart that would thee well :
And after pleasant frendly words,
to shew thy selfe so fell :

How

The fourth boke.

How canst thou then excuse,
thy double dealing heart :
When undeserued certainly
thou causest me to smart?
But for thy fickle faith,
and promise broken so:
The gods no doubt shall thee reward,
with pinching paine and wo.
Then shalt thou iustly feele,
how thou hast delt with mee :
And then also shall I reioyce,
thy punishment to see.
I reade how Harpelus
faire Phillida did pray :
But she with checking taunts & mocks,
his purpose did gaine say.
The gods regarding this,
tooke pitie on his case,
And punished hir cruell fact
within a litle space.
For why hir heart was set,
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Who passed not a pin for hir,
as she did plainly proue :
Wherby she pynde away :
the lyke may chance to you,

The fourth booke. 145

O greater punishment no doubt,
sith you haue ben vntrue.
Think not therfore you can
vpunished remayne:
For why? your fault is worse than hirs,
an hundred fold certaine.
Well, well, I say leaue of
thy cruel scourging mynde:
And practise not thy fayth to bee
so false and so vnkinde.
Else shalt thou surely feele
the force of Cupids bow:
Whose arrows haue not toucht thee yet
as thou dost playnly shew.
And thus dere dame adieu,
sith that thou art so strange:
For certainly I knew right well,
that England is no graunge.
Therefore I will take holde,
vpon some stedfast stay:
And force not for the slippery Cele,
sith she will needes away.
But as the burned childe:
the fyre still doth bryde:
So am I warned now at first,
hereafter to take heed.

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FINIS.

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